This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Digitized by Google

PJud 71.580

שלום על ישראל

FROM THE INCOME
OF THE BEQUEST OF
LEE M.
FRIEDMAN '93

VE RI TAS Harvard College Library

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

E

S-72.9

THE

MENORAH

A MONTHLY MAGAZINE

OFFICIAL ORGAN OF

THE INDEPENDENT ORDER B'NE B'RITH

EDITED BY M. ELLINGER

Vol XXII

JANUARY, 1897, TO JUNE, 1897

WITHDRAWN
SMITHSONIAN INSTITUTION
209821

NEW YORK
MENORAH PUBLISHING COMPANY
1897

31-19

Digitized by Google

A
PJud 271.580(22)

HARVARD
UNIVERSITY
LIBRARY
Jan. 1964

Press of Philip Cowen
213–215 East 44th Street, New York

Digitized by Google

CONTENTS

VOL. XXII—JANUARY TO JUNE, 1897

Broken Pane, The	*S. Gorden*	272
Bien's Journey to Europe	*M. Ellinger*	279
Czar and Rabbi	*M. Ellinger*	137
Confirmation	*G. Taubenhaus*	196
Events from Abroad		7
From the Palestinian Academies	*M. Ellinger*	1
Facts and Fancies	*Miss Minnie Green*	205
Herzl-Nordau Movement	*M. Ellinger*	321
Hillel, the Babylonian	*Dr. K. Kohler*	79
Homicide	*Zevi*	142
Ignoramus! Ignorabimus!	*M. Ellinger.*	65
Jews of Modern Times, The	*Prof. D. W. Marks*	157, 324
Manual Training of the Jews	*Dr. Henry M. Leipziger*	146
Mission of Judaism, The	*M. Ellinger*	129
Moses and Washington	*M. Ellinger*	195
National Farm School, The		215
Poetry of the Bible, The	*Rabbi Rud. Grossman*	72
Something Else	*From the German of S. Kohn*	9
Song of Passover, A Poem	*Selma Seixas Solomons*	214
Snake in the Bible, The	*Zevi*	340

Digitized by Google

CONTENTS

Affairs of the Order.

Commendable Movement in Henry Jones Lodge, Hamburg. . 146
District Grand Lodge, No. 6 92
District Grand Lodge, No. 1 (Resolutions) . . . 149
District Grand Lodge, No. 8 281
Institution of Moravia Lodge, No. 456 25
Institution of Julius Bien Lodge at Eschwege . . . 216
Obituary of Morris Goodhart 151
Resolutions of Horeb Lodge 154
Twenty-fifth Anniversary of Akiba Lodge . . . 150
To the Memory of S. S. Nyburg, A Poem by Jacob Hamburger . 219
B'ne B'rith Notes 28, 95, 155, 220, 283, 343

Notes.

Charity with Perennial Fruits 177
Eugen Rosenstiel's Silver Wedding 176
Obituary—Dr. William Herzberg 379
H. Hirsch 380
Resolutions of Society for Prevention of Cruelty to Children on the death of Morris Goodhart 179
Domestic Notes 44, 107, 166, 234, 298, 366
Foreign Notes 52, 118, 180, 244, 308, 375
Bequests 42, 123, 378
Donations 43, 123, 378

Literary Reviews.

Apology of Judaism 122
Deinard's Or Mayer 315
Hamburger's Real Encyclopedie 315
Jastrow on Talmudic Text 314
Sienkiewicz's Quo Vadis 313
Wolf on Major Noah 315
Zionist Congress, The 317

Official.

Appeal 188
Death of S. S. Nyburg 124
Death of Morris Goodhart 189

Publisher's Notes.

62, 125, 190, 254, 318, 381

Illustrations.

Participants in the Banquet and Reception tendered to Julius Bien on Saturday, April 10th, 1897 . . Facing page 288
The Lehman Blum Auxiliary, I. O. B. B., Portland, Oregon . . . . . Facing page 289
Two Lions presented to the Home at Yonkers . Facing page 354
Fountain at the Home in Yonkers . . . Facing page 356

Digitized by Google

THE MENORAH

VOL. XXII. *JANUARY, 1897* No. 1

FROM THE PALESTINIAN ACADEMIES

IN the German *Reichstag* and in provincial legislative bodies requests were made, again and again, that the Talmud be translated officially, in order that the world might know the immoral character, inimical to civilization, of that much-defamed book and the damaging effect it must have upon the morals of the Jewish people, who, as the enemies of the Jews say, are still under the spell of that wonderful book and whose lives are still under the guidance of that greatest of literary puzzles. The book can certainly not be much of a mystery, as it has been before the world these twelve hundred years and more. Nor were there efforts lacking to translate the book into the vernacular: not only has the *Mishnah* been translated into Latin by Surenhusius, but into German by Rabe, a Protestant theologian, and by Dr. Jost, the great Jewish historian. A number of Talmudical tractates have also been published in the Latin language as long ago as the seventeenth century by Wagenseil, l'Empereur and others, and in the German language by Ewald, Pinner, and more recently by Goldschmidt. Nevertheless, *audacter cal umniare, semper aliquid haeret*, and as even a translation would not reveal the spirit that dwells in that book, the Talmud will always remain a safe vantage-ground from which to besmirch the character of the Jews and keep the prejudice of the rabble in fever heat. The Jews themselves, or rather the overwhelming majority of them who dwell in civilized countries, are as ignorant of the Talmud, of what it teaches, of the doctrines discussed therein, as the mass of Christians are of the discussions in the books of the Casuists and of the Fathers of the Church. Our morality may be based, and no doubt is based upon the principles, the evolutionary develop-

Digitized by Google

ment of which may be traced in these books, but it can not be gainsaid but that the moral code of Jew and Christian is that formed by the civilization of the modern world, and as far as the great public is concerned, entirely independent of these books, whether Talmud, Shulchan Aruch, the Christian fathers or Casuistic authorities. Nevertheless the study of ancient works, documents and literatures goes lustily forward, nay, is making more rapid strides than ever. A new world has been opened to our knowledge by the recent discoveries, at least within this century, in spelling out the writings of ancient Assyria and Accadia, in deciphering the monumental epigraphs of the ancient Egyptians, and we are nearer to the nations that lived forty or fifty centuries ago than our forbears a few hundred years after their entrance upon the stage of history. In our century more has been done for the exploration of the past than at any previous period of scholarly diving and no little attention has been paid to the work of clearing up the origin and growth of that vast tangle of Rabbinical literature, including Talmud, Midrash and growth of the Jewish ritual. Leopold Zunz was the great pioneer, Rappaport was forced into following the road cut out, and in modern times Dr. Wilhelm Bacher and Lector Weiss are widening the roads and throw fresh light upon points that had not been touched before. Recently Dr. Bacher published the second volume of his great work entitled: "*Die Agada* der Palæstinensischen Amoräer" which treats of the pupils of Rabbi Jochanan, a work which sheds new light upon the period that marks the growth of that wonderful storehouse of Jewish mental activity, Mishnah and Talmud.

As is well known, two currents ebb and flow through the Talmudic ocean: *Halachah* and *Agadah*. The first deals only with positive law, determining the life of the Jew in home and society, the ceremonies that are to be observed and the practices he is to follow in commerce and trade, in the administration of justice whenever autonomy is conceded to him, as well as his intercourse with his co-religionists or his fellow-beings of other belief. The Agadah takes in the

Digitized by Google

entire range of human conception within the purview of poetical imagery, metaphysical speculation, maxims of conduct, with derivative reference to the Biblical text upon which human knowledge and wisdom rests as upon the Divine rock. The Agadah was the ancient Jewish sermon replete with allegory, symbols, verbal emblematics, parables and poetical imagery such as the Orient luxuriates in. These streams by no means run parallel, but cross and recross and leap over each other in their gambol through the Talmudic wonderland. The Halachah may not inaptly be compared with the debates in our parliamentary bodies when laws relating to the conduct and principles of judicial proceedings and litigation are under discussion and a comparison between the laws embodied in the Jewish code for the conduct of civil and criminal proceedings with the Roman Justinian code and the Pandects reveals the similarity of principles, as of intimate relationship, prevailing therein. Logic, acute reasoning and sharp deductions are the characteristics of the *Halachah*. No matter upon whose authority a religious law is advanced, it is not accepted except its authority and distinct derivation from Divine scripture are established, and there are no greater sceptics found than the Talmudic sages, who will bow to no other authority than that of logic and reason founded upon Biblical writ.

The Agadah may properly be divided into a religious and a worldly portion. The religious Agadah occupies itself largely with the contemplation of God as the Creator and Father of the universe, His essence and attributes, His love and justice, and the absorption of all these qualities in His being without conflicting with the unity and spirituality of the Omnipotent. The passages in which the contrast between the conception of the living God and the hand-fashioned idols is brought into prominent relief are of overpowering force, and by pictures drawn from life attempts are made therein to reconcile the discrepancies and discords which seem to stun our conception of justice and love of Divine dispensation in the regulation of man's destiny in this life.

Digitized by Google

An important feature in the Agadah is man in his relations to God and to his fellow-beings. He is considered sometimes as a dichotomous being, composed of two parts, body and soul, and sometimes as a trichotomous being, composed of three parts: body, spirit and soul. Regarding the soul we find the ancient theories represented there: that of the preexistence, of creation *de novo* and of transference from body to body. The child finds as much consideration there as the old man, the female as the male, the poor as the rich, the servant as much as the master. Nor are the relations of the Jew to his brother in race and faith, as well as to his fellow-beings of different race and faith overlooked. The dicta which refer to the relations and the peace between nations and the divine judgment affecting these, frequently rise to the height of prophetic pronunciamentos. Religiously the relations between man and God and the divine law are discussed and the people of Israel is brought before us in the panorama of its sufferings and struggles in the past and its hopes for the future. We hear there the shrieks of pain and appeals for aid, but also the exclamations of bliss and heaven-ascending jubilation. A great part of the *Agadah* is taken up with interpretations of the Biblical text, which is treated according to the plain meaning of the language, or psychically and spiritually. A hidden and mystic meaning is attributed not only to the words of Scripture but to each letter, and the Agadists had in this esoteric treatment a host of Christian followers, such as Origines, Boehme, Swedenborg, Kaspar, Schwenckfeld and others. Wreaths of exquisite legendary traditions are woven around the lives and history of Biblical personages, such as Noah, the Patriarchs, Joseph, Moses, Saul, David and Solomon. Nor are the Biblical events such as the story of the creation, the dwelling and expulsion of Adam and Eve from Paradise, the flood, the exodus of Israel from Egypt, left unadorned. Poetic imagery has its full swing and the threads are woven as delicately and charmingly as Oriental fantasy can spin.

In the worldly Agadah, all the relations of life find consideration, which includes the ordinary history that relates

Digitized by Google

to the nations with which Israel came in contact and especially the ruling princes. As their relations to the Jews were beneficiary or disastrous do we find character truthfully preserved and personal reminiscences told, of which the ordinary historical records make no mention. We thus have stories of Sanherib, Nabuchodonozor, Alexander the Great and Antoninus. But also great Talmudical teachers and personages, that played a prominent part in the life of the Jews, such as Jehudah I., Jochanan ben Saccai, Akiba, Elisha ben Abuja, have a web of legendary history spun around their lives.

The material is mostly drawn from the Bible, though profane history is also brought into play. Nor are objects of nature untouched. Animals, trees, bushes, metals, hills and dales, sun, moon and stars pay a considerable role in the Agadah, being made use of chiefly as emblems and comparisons in illustration of some truth, as the preacher does to this day.

The modality or style of the Agadah appears in the most varying forms. Now it is a moral axiom, now a maxim and rule of life, then a story, a fable, an apologue, an allegory, a myth, a legend, which are so aptly brought into use in the New Testament In both the Talmuds, the Babylon Talmud and the Jerusalem Talmud, similes are largely employed in illustration of verities, the material of which is taken from social life or natural phenomena. The fact is that the poetical genius of the Hebrews is revealed in the legendary profusion of the Agadah. All the characteristics of poetry, ingenious grasping of the object, warmth of sentiment, vivid presentation, are united there. In form the Agadah is here rather descriptive, there circumscriptive, and in another place it appears in simple, plain, or symbolical and hyperbolical dress.

The object of the Agadah is to appeal to human nature, it addresses itself to man's thoughts, feelings, sentiments, wants and doings. It aims in its beautiful lessons to convey correct ideas and views of heavenly and mundane things; it arouses sentiments and emotions like joy, pain, sorrow, fear, hope, confidence, reliance, love and hatred, stimulates

Digitized by Google

the will, by encouraging, animating, strengthening and filling it with enthusiasm. The apathetic and indolent are aroused, the discouraged are infused with new zeal, the saddened and depressed are vivified with a ray of new hope. and excessive enthusiasm is tempered and toned down. In this way was the Agadah an inexhaustible resource of instruction and consolation for the Jewish people, and of which they stood so sadly in need during the trying times of political distress, in the many hours of tribulation and calamitous affliction thus passed through. Even the great teachers of divine law were friends of Agadic instruction and rejoiced in the ingenious, witty and hitting bon-mots as they came forth. Nor did this method of teaching and instructing the people, of edifying and winning the masses, fall into disuse after the stream of Agadic legend lore had ceased to flow. The *Darshanim* of later ages down to the most recent times made unstinted use of simile, legend, allegory, story and anecdote for the purpose of illustrating a religious law, a moral maxim, even a philosophical deduction. The *Derashah* was the forerunner of the modern sermon, which found its legitimate place in public worship as recently as the beginning of this century. The Agadah, in the form of *Derashah*, became a legitimate and regular part of public devotion and in the academies on Sabbath and festive days, at public religious ceremonies, such as betrothals, weddings and circumcisions, at gastronomic convocations and in the houses of the mourners.

The achievement of Dr. Bacher consists in having collected the whole of the Agadah, as found in Talmud, *Tosefta* and *Mishna*, and having grouped it systematically and thus made it more accessible to the modern student of ancient Jewish literature. If the knowledge of Hebrew literature is waning in modern society as far as the multitude is concerned, it is not the fault of modern scholars. Much work has been done, not only to bring system in the mode of investigation, but also in popularizing Jewish literature. One of the most industrious students and workers in this field is Dr. Wuensche, a man of profound erudition and tireless industry. His translations of the *Midrash Rabba* and *Midrash Tehillim* are wonderful achievements, and his familiarity with Talmud and Rabbinical lore is hardly excelled by any Jewish scholar, and in the above sketch we used to some extent the labors of that distinguished savant.

Digitized by Google

EVENTS FROM ABROAD

IN spite of anti-Semitic agitation, indications are not wanting of the gradual awakening of the leading circles to the unseemliness, the barbarity and vulgarity of the movement, and of the masses to the injury wrought to their material interests. Especially the Emperor of Austria and the Hapsburg princes are outspoken in their disapproval of the scandalous means to which unscrupulous demagogues resort, and seize every opportunity to make known their sentiments. Adolf von Sonnenthal, who was attacked by the *Lueger-Presse* for his Jewish extraction, was honored recently by the Emperor in a very conspicuous manner. The monarch presented the great actor with his portrait painted in oil, which bore the inscription: *Der Stütze Meines Burgtheaters.* This is a demonstration the anti-Semitic press dare not animadvert upon, and, therefore, ignores.

Archduke Rainer expressed his disgust in still plainer terms. There is annually an exhibition of Vienna art-industries, a sort of Christmas bazar. Of course, the Jews did not show up this year, when Vienna is ruled by Lueger, in such numbers as in previous years, and the complaint is general of the depression in business. At a recent visit of Emperor and a number of the royal princes it was remarked by some of the exhibitors that objects of value have become unsalable in Vienna. "Of course," remarked Archduke Rainer, "the prevailing anti-Semitism frightens many purchasers away and they hold back from making expenditures." Plain-spoken enough.

Count Julius Andrassy, a former member of the Austrian Cabinet, is publishing a work on the relation between Austria and Hungary, in which occurs the following reference to the present condition in the Austrian capital: "In the city of Vienna events of recent occurrence may be observed, which are very sad, and especially regrettable from an Austrian standpoint, because they indicate a degrading con-

Digitized by Google

dition of things. The peace-loving, sympathetic and clever community of that city has in their majority become the blind tool of the disgusting passion of hatred. The good-humored, humane and educated Vienna was stirred up to fever heat by envy. 'Down with the Jews!' 'Down with the Magyars?' are the war-cries of the majority. Lueger, the ever-denunciating tribune, hoisted himself into the mayor's seat. These inconceivable occurrences point, let me hope, to a sickness that will not be of long duration, the remembrance of which will be vexatious to the Austrian people, and I have no doubt that even the misguided portion will soon return to the path of civilization, where sentiments of retaliation can have no place, and where the cursing and character-defaming of the base politician will never be taken in consideration. Outbursts like those do not harm so much those against whom they are directed, but, like a boomerang, hurt those they started from. I do not care to charge the Vienna community as a whole with these excesses, as we look upon them with becoming calmness and dignity and have no inclination to respond in like form. Such a disgrace upon the name of Hungary we will not tolerate!"

Thus speaks one of the foremost statesmen of Hungary.

France, with a population of less than 70,000 Jews, boasts also of a miniature anti-Semitic agitation, but which does not affect anybody outside of the corporal's guard of Drumont—was disgraced by an anti-Semitic congress held at Lyons, at which a number of grotesque resolutions were passed, which were substantially answered by the Chamber of Deputies voting, by an overwhelming majority, for granting the sum of 200,000 francs for the support of Jewish institutions. *Risum tenete amici!*

On the other hand, Jewish scientists are forging ahead, and compel recognition of Jewish intellect. Moritz Loewy, a native of Austria and a Frenchman by adoption, was elected director of the Astronomical Observatory at Paris, one of the most eminent positions within the grasp of a scientist's ambition. Loewy came to Paris still a very young man, and found a position as calculator in the observatory

Digitized by Google

and in the *Bureau de Longitude.* Though not gifted excessively, he nevertheless directed attention to himself by his ceaseless application to study, which enabled him to note extraordinary observations and to become an adept in mathematics. He rose from step to step, until he finally attained the position of vice-director of the institute. In that position he displayed such eminent ability and learning that he has now become the chief of one of the greatest observatories of Europe. One such representative of the Jewish race is worth more than a whole army of Drumonts.

Professor Dr. Chwolson, the eminent Orientalist of St. Petersburg, by birth a Jew and no doubt a Jew in heart, celebrated on the 3d of December the golden jubilee of his entrance into the ranks of the learned. Born in 1821, he came as a young man to St. Petersburg, and in 1846 he published his first scientific work. Ten years later he wrote the great work, still classical, "The Ssabeans and Ssabeism," which made a great stir in the learned world, and the work was published by the Imperial Academy. He is a native of Wilna, and began his Oriental studies in Breslau. He formally joined the Greek Church in 1855, after which he was appointed professor.

SOMETHING ELSE

A HISTORICAL INCIDENT IN THE LIFE OF THE GREAT RABBI LOEB.

(*From the German of S. Kohn*)

(CONCLUDED)

EMPEROR RUDOLF, as we have stated before, had a strong penchant for mysticism; by his very nature the proposition to invoke and leave the decision to Divine ordeal appealed to his understanding. Lange, who had studied the character of his master intimately, had selected the language best calculated to meet the point. For the Emperor a flash of truth was revealed in the argument that God, who had not

Digitized by Google

considered it beneath His majesty to appear in a dream to the Egyptian Pharaoh and to the King of the Philistines, might also vouchsafe a sign to the pious German Emperor, the protector of the much-attacked Catholic religion—and therefore Lange's proposition found his approval.

"Such a test I might, after all, be inclined to make," remarked the Emperor, after a brief contemplation, "but the time presses and I should not like to leave the accused in suspense too long a time."

"Majesty!" exclaimed Lange, with great animation, almost betraying the great anxiety he was in, "I believe if your Majesty will consent to leave the matter to me, that I can furnish the proof in a very few days that the claim of the old Rabbi of standing under the direct protection of God in preserving him against violating any of the ritual laws is but empty bragging; that the Rabbi is nothing but an old babbler, that his words amount to nothing, and that no importance can be attached to them. May you be pleased to reserve your judgment for only three days more. I trust that the almighty and just God," and in saying this he raised his eyes upward with sanctimonious unction, "will not let the vicious and bad go unpunished, will not permit the knave to triumph over the just; I hope that the Jew shall not be right and a Christian court wrong, that God in His mercy will point out the right way to the noblest prince on earth, to His most faithful and pious servant on earth, the mightiest potentate, a second Solomon the Wise!" This unvarnished incense-suffused flattery, clothed in the form of humble God-trusting piety, was fully to the taste of the weak, visionary, bigoted Rudolf and could not but have the desired effect. He replied: "I see you are not only a faithful Christian, a wise man, zealously devoted to myself and to my cause, but . . . . Well, I leave the whole matter to you. . . . . but let me tell you, Lange, if my learned friend, the Rabbi, will come out victorious, I will appoint an investigating commission."

"Oh, that is most satisfactory, my imperial master!" exclaimed Lange, hardly able to suppress his joy, "it is all I ask!"

Digitized by Google

V

When the Chief Rabbi came the following day to assist the Emperor in the study of the Rudolfian tables, the monarch, at the close of their labors, expressed a wish, which of course in the mouth of the all-powerful potentate was equivalent to a command.

"Rabbi," he said, "my new learned chief of the palace, Count Adam Waldstein, hearing me speak so frequently and in the highest terms of you, is very anxious to meet you. No better way to gratify his desire offers itself to me, than to ask you, Rabbi, to be my guest to-morrow for dinner." When Rabbi Loeb looked at him in surprise, the Emperor continued in the most affable way, "You must not misunderstand me, I do not for a moment intend to compel you to do anything, or even try to persuade you to do something, which I know is, in your eyes, a violation of your religion. I do not wish that you should partake of the food prepared in my own kitchen, the eating of which is forbidden to you—but I wish you to be seated at my table, and whilst it would be disagreeable for my guest and myself to be eating while you were merely looking on, I would cordially request you to provide your own food. Have at your home prepared, say, a roasted chicken and have it brought here. I have ordered from one of your co-religionists a new silver plate as well as a knife and fork, and which I ask you to accept as a present from me. These you can also send along, so that nothing will be in the way of your complying with my wish and your eating at my table."

Knowing the Emperor so well, the Rabbi was surprised at the invitation extended to him, but it did not appear extraordinary from a man like the Emperor, and he said: "Your majesty! I admire your wisdom, foresight and graciousness, which enables me to accept the great distinction of being your guest at dinner, without doing violence to my religious conscience, and I am proud to obey your command."

***

The golden rays of the sun, which streamed through the

Digitized by Google

high windows of the burg at the Hradshin, played upon a scene which had never been witnessed before at that palace. At the private dining-room of the Emperor the monarch was seated at a small table loaded with viands. A little larger table was placed next to it, so that the two really composed one table. At it were seated Rabbi Loeb and Count Waldstein. Before the former a roasted fowl was placed on a silver plate. Lange stood behind the chair of his master and two lackeys stood ready to wait upon the other guests. At a sign from the Emperor a servant brought in a silver bowl, another a silver ewer to enable the Rabbi to wash his hands and say grace. Then some viands were placed before the Emperor, which was the sign that the dinner was ready to be partaken of. But there being three scholars together, the conversation became active and Rabbi Loeb was not through carving his bird when a difference of opinion arose between him and the Emperor about the epicycle of Mars. Count Waldstein, appealed to for his decision, declared himself unable to do so.

"It is a pity," said the Emperor, "that Kepler is prevented by ill health to be with us . . . . . but very fortunately my sainted friend, Tycho de Brahe, elaborately treated this subject in his book *Astronomiæ instauratæ progymnasmata*, and we will in that book find the decision we are looking for . . . . Lange, go and fetch the volume from the library." Lange disappeared, but very soon returned and with profuse apology regretted that he could not find the book.

"Then I must go myself and look for it," burst out the Emperor with a hearty laugh, at the same time rising from his seat as if ready to go.

"O Majesty," exclaimed Count Waldstein, "I would gladly go in search of the book, but I do not think that I will succeed any better than Lange."

Rabbi Loeb, who to the very last had preserved his full physical strength and mental vigor, at once left the room and went into the library. It took him some time, however, to find the book, but finally he discovered it hid away in a corner, and taking the huge tome, bound in hogskin, with heavy

Digitized by Google

clasp, under his arms, he carried it into the dining-room and deposited it upon a table. "If your Majesty will condescend to examine the passage you will find that Brahe shares my views."

The Emperor rose and read the passage indicated very attentively and then said:

"You are right again, as you usually are, . . . but let us resume our repast."

The three persons occupied again their respective seats, the Emperor and the Count partaking heartily of the dishes set before them, but Rabbi Loeb did not make a move to use knife or fork.

"What is the matter? Why don't you eat, Rabbi?" inquired the Emperor.

"I respect the majesty of the God-appointed monarch too highly not to state frankly the reason. Your Majesty knows that the Jews have very strict dietary laws and that our Rabbis have amplified them by Talmudical regulations for very important reasons, and which the Jews, the Karaites excepted, recognize as binding upon them. One of these regulations is that a Jew must not partake of meat of which he has lost sight and of which he cannot be sure that the Kosher meat has not been exchanged for forbidden meat. The reason for this law is very obvious. But your Majesty also knows, that it is a well recognized principle in law, that though the reason to which the law owes its origin is no longer valid, the law does not become invalid thereby . . . Therefore, I am forbidden to eat the fowl at my plate, though I have no right to assume that it is another than the one I had originally before me."

"But it is another!" exclaimed the Emperor, rising from his seat full of excitement, while Lange grew ashy pale, his whole body shaking, so that he dropped a costly dish which he was about handing to the Emperor.

"I had attempted, on the advice of Lange," continued the Emperor, "to make the test and see whether you could be inveigled into partaking of forbidden food . . . . I thank the All-wise God that my attempt has miscarried . . .

Digitized by Google

Your pious fortitude and consistency guard me against the confirmation of an unjust judgment . . . . Rabbi, you have saved the life of a human being! You are not only, as I have always firmly believed, one of the greatest scholars of our age, but one of the most admirable and pious men who have ever lived, you, my aged friend, so visibly and singularly protected and blessed by God!"

Denouement.

It was several days after this occurrence that Rabbi Loeb was informed of the connection which his strict observance of the Rabbinical law had with the saving of a nobleman's life. A new commission was appointed to examine the offence of Berlichingen, and he escaped with imprisonment for a short term of years. Lange was finally exposed and his life was carefully inquired into, which passed upon him a sentence to imprisonment for life, from which he was released by death a year after his confinement.

MANUAL TRAINING AND THE JEWS*

By Dr. Henry M. Leipziger

THE Independent Order B'ne B'rith, whose motto is "Benevolence, Brotherly Love and Harmony," has discovered the underlying principle of this majestic trinity. That principle is *Education*. The truest benevolence is true education. It is the spread of education that binds nations in the bond of brotherly love. It is to education that we owe the approach to harmony which is making arbitration a substitute for war, and is hastening the fulfilment of the prophetic time when the sword shall be beaten into ploughshare and the spear into pruning-hook.

The term "Sons of the Covenant" gets a wider meaning, for the covenant that the members of this Order agree

* Address delivered at the reception tendered to Mr. Julius Biten at Philadelphia, November 25th, 1896.

Digitized by Google

to fulfil is to aid in the spread of the power of light, to wage constant warfare with the powers of darkness. How do I reach these conclusions? A reference to the report of the latest Constitutional Convention of this Order tells its story.

From the President's report, I learn that District No. 1 has demonstrated that lodges can be formed without any mercenary considerations entering into reasons for membership, that a Home for the Aged is still the pride of the District, and that a free library is maintained by the Order, but is open to the public at large.

I read that District No. 2 is making great exertion towards what? Benefiting its members? No! but in the direction of perfecting intellectual and educational institutions – that it maintains in Cleveland an Orphan Home which cares for 472 inmates, of whom only twenty-two are children of the members of the Order, and that a night-school for adults is also supported by the District.

District No. 4 carries on the highest form of education in the conduct of a religious school, and it, too, maintains a free library.

District No. 5 maintains at Atlanta an Orphans' Home, and in this Home, established in large part by the untiring devotion of the Vice-President of the Order, only a small number are children of members of the Order.

District No. 6, at the seventeenth anniversary of the founding of the Order, gave a practical evidence of its interest in good works by contributing the funds required for the purchase of the furniture for the Jewish Training School in Chicago, although that school is not established by the Order. And in the same District a school for adults and a women's evening class, where dressmaking and other industries are taught, is supported.

In the Fatherland the same broad principle prevails, and schools for the training of nurses and technical schools are being established. In District No. 9, the B'ne B'rith seems to be the only force that stems the tide of persecution and ignorance, and offers to the children of Jews of Roumania the education which the State denies. In Cairo and

Digitized by Google

Alexandria, in the land of the Pharaohs, by the very irony of history, the B'ne B'rith lodges are establishing schools, and last, but by no means least, District No. 3, in 1893, saw the dream of years realized in the establishment of a Manual Training School.

All the facts that I have stated prove the proposition that, both in the Orient and the Occident, the golden thread of purpose that unites the divisions of this noble international organization is—the thread of education. Nor is there anything strange in this; for education is the watchword of the Jew.

When the Holy City succumbed to the attack of Titus and the Temple lay in ruins, the conqueror offered to Jochanan Ben Zakkai any request he might desire. And what was his request, think you? The privilege of establishing a little school at Jamnia. From this little spark the fire of education was kindled. And from the example set twenty centuries ago, the great school systems of our land have received their inspiration.

The platform, then, upon which we stand is the platform which is most generally accepted in our time. We may differ in creed, in race, in party, in culture, but we all agree that knowledge and wisdom maintain civilization. Agreeing as we do to this proposition, the next question that arises is, "What is the best education?" Herbert Spencer tells us that "the great object of education is to teach us how to live." And if we solve that problem and help others to solve it for themselves, we are practicing the highest form of benevolence.

Now, it is a well-known fact that until a very recent period the term education meant, in most men's minds, an education derived from books—an education which trained the memory, but did not develop the thinking power. Such an education prepared people, not how to live, but to pass examinations. Under the old system of education, books and words were the staples. As a result of the new scientific spirit, things and nature must be studied.

Mr. Froude has said "that more than one man who has

Digitized by Google

taken high honors at Oxford has been seen in these late years breaking stones on a high-road in Australia."

The advance in civilization which has accompanied the invention of the steam-engine and the discoveries in electricity have called attention to the important part the hand plays as a supplement to the brain.

The great inventors of the world have not been men trained in the schools, but men trained by contact with things.

Stephenson, who learned his alphabet at twenty, invented the locomotive, and James Brindley, who could not spell correctly, designed the first English canal. Yet these men were far from ignorant men. They had trained power of observation and skilled hands. They had a practical education, and it is fortunate indeed that the world is growing more practical in its education as well as in its life.

Fortunate, indeed, that we are beginning to practice what the great Comenius said two centuries ago: "Let those things that have to be done be learned by doing them."

But it is not necessary here, it seems to me, to dwell on the philosophy of manual training. Your city has recognized it by the support of two manual training schools, and among your proudest monuments is the noble temple to industrial art, known as the Drexel Institute.

The great shops wherein the iron horses are made testify to the skill of your mechanics. And in the town where a Franklin rests, there should be little need of dwelling on the dignity of labor.

What, then, is the purpose of these remarks? To call attention on this festal day to what seems to me the crowning work yet accomplished by the B'ne B'rith, and that is not the statue to religious liberty which is in your Park, but the Manual Training School which your District has established.

The distinguished Jewish historian who recently completed his course of lectures in this city depicted most graphically the expulsion of the Jews from Western Europe,

Digitized by Google

and explained most clearly why most Jews live in Russia. But not alone were they expelled from these lands, but they were excluded from engaging in so many of the industries in which men engage. The great guilds of workmen were not open to Jews. Is it any wonder that they gradually lost their taste and aptitude for the manual arts? It was not always thus. We are told that agriculture and handicraft were their main occupations until their dissolution as an independent state. And only in consequence of their dispersion and the forced restrictions placed on their industry have they become a people of barterers and traders, thus taking the place of the ancient Phœnicians.

Ancient Judaism honored labor and handicraft. "When a man teaches his son no trade, it is as if he brought him up to highway robbery," is an old Jewish saying. "The first king of Israel was taken from behind the plough; the second king of Israel was taken from the sheep-fold." I cite these instances because it has sometimes been asserted "that in the economy of the universe certain peoples have certain functions to perform," and that it is no longer the duty of the Jew to engage in what may be termed the "hard labor of the world." This I most emphatically deny. It is the duty of the Jew to engage in the field of industrial activity as well as in the field of commerce. In all that it becomes a man to do, it is his duty to share; and it will be found, too, that the prizes that are offered as a reward of success in industrial life are just as many, and are, in fact, securer than those in the commercial world. "He who hath a trade hath an estate," says Franklin. So I return again to my statement that I consider the crowning work of the B'ne B'rith the establishment of a manual training school in your District.

Some form of manual training should be given to every human being, for manual training has a moral value, an intellectual value and a physical value. And the knowledge that comes through the hand and the eye comes to stay.

But this Manual Training School of yours deals with a special problem, and that is the reason that justifies its sup-

Digitized by Google

port and liberal encouragement. It takes the child of the immigrant and gently leads him into the paths of industry, gives his hand some of that cunning which his ancestors possessed, and thus educates him how to live.

How few Jewish mechanics there are. When there are more the prejudice that exists against him will be broken down. When he shows, as I am sure he can show, his fitness to stand among the world's great workers, as well as the world's great thinkers, then will the prejudice vanish.

It is now twelve years ago that I had the honor of organizing the first Manual Training School for Jewish boys in this country. The equipment was meagre, the drawbacks many, and doubts and doubters were on all sides. The school was started in unattractive quarters, and difficulty was experienced both in securing and retaining pupils. The parents of many were impatient for immediate results, and several pupils were retained only by means of stipends. It was determined, however, not to give way to the wishes of those who wanted to establish a trade-school, because it did not seem possible that the boys of twelve or thirteen, coming from an ancestry that had not used tools, could learn a trade at that early age. And so it was determined to adhere to a three-years' course, to make it what I should term a "tendenz schule."

Its object was to create an environment, to effect a moral and social reform, and its work, to be thorough, was necessarily slow. It is not a trade school. Pupils are admitted at about twelve and one-half years. Not, as in schools of a similar nature, after an examination, but whenever a parent desires his boy to enter a trade. This is the difference between this school and a trade school. A trade school is one where some special branch is taught—a school where cigar-making or plumbing or some special industry is taught. Surely ill-fed boys of twelve and a half or thirteen, who never saw a hammer or chisel, are not fit to be set at these trades. And how many Jewish boys of thirteen want to go to work at a trade? Let them, however, go to school, not where a trade is taught, but where they are taught to use tools and to

Digitized by Google

draw, and to continue their ordinary education, and when they get to be fifteen or so, and then they are not too old to enter life, what have they learned? They have learned to like tools, and to want to be machinists, or electricians, or carpenters, and when they enter their fields they will become skilled mechanics. They have the foundation laid, stout and deep, the foundations of intelligence and skill, for they know the principles not of one trade, but the principles that underlie many trades.

We dare not, in fact it is impossible to take boys as young as we do, from the sources whence they come, and teach them first, trades. First, we get them to love work and want work, then find out for what work they are best fitted, and then assist them in that at which they will do best.

Intelligence and skill are both needed, one as well as the other. We have here the brain and the hand. We teach here that it is as honorable to be a greasy mechanic as a cleanly book-keeper; that the field of industry offers as broad and broader opportunities than those of commerce, that production is as honorable as distribution.

This school was an all-day school, the ordinary public school studies were taught, drawing and the use of tools.

There are many who think the best way to train boys to become mechanics is to put them in shops as apprentices. But it is absolutely impossible to do that nowadays. The old apprenticeship system is dead. Only a limited number of apprentices can be employed in any single trade. And apprentices do a great deal of drudgery work, and they only learn part of a trade. In a pin factory, for instance, many men know how to make its head, and no other part. In a technical school a boy is taught by an intelligent teacher, is taught, in addition to one speciality, the principles of several trades; can learn in three years what would take twice as long in a shop, and in case of industrial crises can readily pick up a new trade.

Besides, many of the hundred thousand boys that attend our public schools, and particularly our Jewish boys, have never used a hammer, nor know what a lathe is, and unless

Digitized by Google

they know something about these tools and their uses before they reach fourteen, they are not likely to then acquire a sudden love for work, nor to progress as rapidly in the trade, as if they had commenced at twelve. And in addition to all these factors, technical schools educate skilled labor. Machinery is supplanting that, but it will never supplant skilled, high-class, directive labor—the work of the cultured mind and skilled hand. The race is to the swift and the strong, and the swift and the strong in this arena are the skilled.

Besides, we live in an industrial age. Steam and electricity are the powers that rule the world. Cunning hands are needed to control these giants, and the place to aquire this power is at a technical school. The boy who understands one trade well is better equipped for life than he who has a learned profession. There are in our country but 400,000 professional men and over 10,000,000 workers. We need technical schools to supply the demand that exists for intelligent workmen; we live in a practical age and we need practical education, and the educated mechanic has not only the key to success, but to wealth and fame. The Jew's wits have been sharpened by long centuries of oppression. What he needs is the trained eye and the cunning hand.

Just ten years ago the first class completed its course at the Hebrew Technical Institute. It numbered 16. Of that first class, one is now a superintendent in a large shop, one is a foreman, one an architect, one a draughtsman in a large architectural iron works, where he was placed immediately after graduation, one is still with Steinway & Sons, the piano makers, where he was placed ten years ago, and others have shops for themselves. One of the graduates of the next class has been for several years an instructor in carpentry in the Baron de Hirsch Trade School. A member of the class of 1889, and they graduate at their sixteenth year, is editor of an electrical journal, while another graduate of the class is superintendent of a large trade school that is attached to St. George's Church, one of the largest in the city. A Jewish young mechanic teaching his Christian breathren. This is

Digitized by Google

really brotherly love. So the record has gone on, the last class that left the Institute numbered 37, and from a record made of all the graduates, from 79 per cent. of whom reports were received, it appears that 64 per cent. are true to their original field, and are still working in mechanical lines. The school has now more than two hundred pupils who are pursuing the full course, and its work has commended itself to such an extent that a new and spacious building is being erected.

The school has thus effected a silent, a powerful revolution. It has proved the falsity of the reproach that the Jews would not and could not become mechanics. It has developed an inclination for manual work as a result of the familiarity with tools and has proven that the Jew can succeed in any calling where he has a fair field and no favor. Many a boy who might have been a clerk has abandoned any idea of becoming so forever and has entered the field of the world's producers.

This school has been the first to prepare American Jewish artisans. I say American, for in this school great stress is laid upon genuine Americanism. Familiarity with tools has not bred contempt, but love, and while the pupils have acquired skill they have learnt that there are other and equally noble fields besides speculation and commerce. So that such schools contribute not only to the advancement of Judaism, but aid in solving one of the problems of the day.

I have dwelt on the results of the New York school—not to extol it, but to give you courage and hope and desire to extend the work you have so nobly begun. The environment you have is just what we had—the opposition much the same. But continued faith in the ultimate triumph of your cause, because it is just, and time will bring about results equal to those attained in our city. That the school will get your support I am sure. It is fortunate that the honored head of this Order is so much in sympathy with the movement, for he was one of the first to advocate the establishment of the Hebrew Technical Institute—and he is still active in its councils.

Digitized by Google

He is a mechanic himself and worthily sustains the dignity of labor. It surely must be pleasure to him at threescore years and ten to receive the appreciative welcome of so many men, in so many lands. It is a rare privilege for any man to see the work, with which he has been connected for a generation, grow not alone in numbers and extent, but in breadth and loftiness of purpose. And I am sure that, perhaps, the most pleasing incident of his long and useful career would be to be present at the opening of a B'ne B'rith manual training school—a school that shall be able to accommodate 500 scholars, and where those who cannot attend during the day can receive instruction in the evening—and where girls, too, shall be prepared for the countless opportunities that are opening to them.

It is singularly meet and proper that on this occasion and on the date doubly joyous—when we have met to express our pleasure and our gratitude—that we should turn our thoughts to this school full of so much promise and of hope—a school where the young shall learn lessons which shall make them honest, industrious and upright workmen, and where shall be trained a generation that shall become a credit, not alone to their race, but to their country.

Affairs of the Order.

INSTITUTION OF MORAVIA LODGE, No. 456.

Moravia Lodge VIII., No. 456, was solemnly instituted with impressive ceremonies and much enthusiasm at the city of Brünn, Moravia, November 29th. Of the dignitaries who filled the chairs were present the brethren Adalbert Skall, representative to the Executive Committee and Secretary of the Grand Lodge; Dr. Moritz Hammerschlag, President of the Grand Lodge; Alfred Deutsch, Vice-President; Dr. Edmund Kohn, Recording Secretary; M. Yoss, Financial Secretary; Gustav Auer, Treasurer; Dr. Ludwig Lustgarten, Treasurer; Dr. Albert Kuh, Marshal; Dr. Heinrich Rosenbaum, Inside Guardian. The Grand President was assisted by the brethren Sigfried Laqueur, of Lessing Lodge, Breslau, and Max Schnabel, of Philanthropia Lodge, Reichenberg.

Digitized by Google

The proceedings were opened by the M. W. Grand President with an eloquent and impressive address on the significance and importance of the act about to be performed, which was followed by the introduction and initiation of the following candidates: Dr. Sigmund Wolf, Dr. Victor Baer, Nathan Rischavy, Alois Brecher, Wilhelm Briess, Dr. Jacob Erben, Gustav Hellman, Gabriel Hellman, Sigmund Koenigsgarten, Daniel Steinschneider and Hugo Abelis.

The election of officers for the new lodge, which followed, resulted as follows: President, Bro. Hermann Epler; Vice-President, Bro. Samuel Rosenthal; Recording Secretary, Bro. Dr. Sigmund Wolf; Financial Secretary, Bro. Salomon Perlhefter; Treasurer, Bro. Adolf Weinberger. The Grand President then appointed Bro. Adolph Passer as Mentor, Bro. Alexander Stein as Marshal, and Bro. Ignatz Hoenig as Guardian. The officers were then duly installed by the Grand President, and after the delivery of the charter the Lodge was declared duly instituted.

The newly-elected President, Bro. Epler, gave the floor to Bro. Dr. Sigmund Wolf, who delivered the following address:

Finished is the noble edifice! Erected like a new temple of our august covenant, founded is Moravia Lodge! The stones of which the temple is constructed are benevolence and love, and man, the mortar which binds them, consists of brotherly love and harmony. With the granting of the charter the keystone has been laid, and full and loud sound the strokes of the gavel which are to mark the final touch upon the keystone of the finished structure that is to do service to the glory of God and stand there a blessing to Judaism and a guardian of humanity.

And as the builder, following the ancient custom, incloses in the keystone a document which tells coming generations of the history of the edifice, I will here give a sketch of the phases in the growth of our organization.

In our city, the metropolis of gladsome activity, light and shadow, sun and night are ever portioned off equally among its denizens.

We Jews participated in the privileges which the constitution of the country conferred upon all alike. We were permitted to co-labor for the welfare of all, and we were no laggards.

Grown up in the atmosphere of German manners and culture, we held them high, and joined them with genuine Jewish love of our fellow-men.

Digitized by Google

The events, however, which manifest themselves everywhere warn us in portentous signs that the time has come for us Jews to rise to an understanding of our solidarity, that we have to erect a rampart to afford shelter against the impending tidal-wave.

With great satisfaction were, therefore, the suggestions greeted by a small number of congenial co-religionists made to them by two members of the Order—Bro. Passer, of Bohemia Lodge, and Bro. Rosenthal, of Cracow Lodge—of establishing a lodge of the Order in this city.

Our organization is, therefore, not the child of momentary enthusiasm, of temporary zeal through an instant of festive inspiration, but of patient, well-conceived, zealous and quiet working and doing.

It was a difficult enterprise in which the two gentlemen engaged, but the more meritorious. For the very reason that the Jews, by the enjoyment of all civil rights, did not feel any outside pressure weighing upon them, the bond that had united them became rather loose, and the very people who stood highest in the city (and the most prominent of them) no longer identified themselves with the ideals of Judaism—fearful, probably, lest their position in the circle of non-Jews might be weakened. Deception, indeed, and, more than that, a self-deception of just those men designated as "Takifim" (favorites); they resemble the lightning conductor, to which a Moravian pulpit-orator has aptly likened them, because they attract the lightning streaks of the envy of the masses, and striking them leave the lower strata untouched. They bring upon our people the charge of mammon-worship, without discharging the duties which they owe to their people by reason of their wealth.

It is Isaiah who says: "I want to go to the great, but they have thrown off their sense of obligation, all the bonds of community are torn!"

According to Lessing, who says, "the wealthier Jew is to me not the better Jew," our lodge had to direct its attention in the first place, toward those men who by their mental culture feel the fate of their people, who by the culture of their heart evince their love for their people and who stand up for them with body and soul."

And thus it came that the idea of the federation took root slowly but struck deeper not only in Brünn but in Moravia; it was not very long before a small but select number of men of different social and professional station were drawn together in closer union. The

Digitized by Google

speaker then elaborated the history of the stringing together of those who are being formed into a lodge, the services rendered and the labors done by members of the Order in perfecting the building that had been consecrated that day, and he concluded with the words:

"Ob uns das Meer, ob uns die Berge scheiden,
Und jedes Volk sich selbst regiert;
So sind wir eines Stammes doch und Blutes,
Und eine Heimath aus der wir zogen."

He then presented the thanks of the new lodge to the officers of the Grand Lodge and the representatives of the numerous sister-lodges who came there to witness the festivities and solemnities of the institution of Moravia Lodge, testifying by their presence their sympathy and brotherly co-operation, and exclaimed at the close:

"Bis an der Schoepfung wo die Gottheit,
Noch Menschen gleich im Paradise ging;
Wo Cherubim zu Gast bei Patriarchen,
Und Richter war und Recht der einige Gott,
Zum Wohle der ganzen Menschheit—Das walte Gott!"

Congratulatory addresses were then made by the President of the Grand Lodge, Dr. Hammerschlag, by the Grand Secretary and Representative to the Executive Committee Adalbert Skall, by Brother Laqueur of Lessing Lodge, Bresslau, by Brother Schnitzer of Victoria Lodge, Gorlitz, by Brother Skall in the name of Fraternita Lodge, Bucharest; Brother Hecht of Austria Lodge in Bielitz; Brother Aneo of Union Lodge, Pilsen; Brother Dr. Lustgarten of Solidarity Lodge, Cracow; Dr. Rosenbaum of Bohemia Lodge, Prague; Brother Adolf Hirsch of Carlsbad Lodge; Brother Max Schnabel of Philanthropia Lodge, Reichenberg; Brother Dr. Albert Kuh of Wien Lodge. The ceremonies closed at 6.30 p. m. after the telegrams and letters that had been received were read, with closing remarks by the President and Vice-President.

After the formal lodge proceedings the members and their guests, with a galaxy of ladies, assembled around the festive board, and during the meal, to the clinking of the glasses filled with the delicious product of the vine, a number of toasts were offered and responded to in speeches of unsurpassed eloquence that bore testimony to the intellectual calibre of the members of that assembly. We only select for publication the toast offered in honor of the Executive Committee, which was offered after the toast to the Emperor had been drunk with much enthusiasm. The toast was offered by Brother Adolph Passer. He said:

Ex oriente lux. From the East rises the golden light of the

Digitized by Google

sun. The star of our own people also rose in the east where Israel's glorious history was enacted upon glorious fields. Israel's history has not gone down—though the Jewish nation has been broken up by the power of the barbarians.

What the Jews have produced has been preserved for all times to come. Their monotheism still illuminates the nations; their precious jewel, the Bible, the book of books, is still a source of the purest wisdom, of the most ideal conception of life.

That Jewish spirit and Jewish thought have been preserved is due and we are indebted for it to those men of the tribe of Levi, to those priests distinguished by elevated minds and patriotic conceptions who have played an important part during the existence of the Israelitish state as well as subsequently during Israel's tribulations and trials.

When the people were timid and apprehensive the men of that tribe, guarded and watched over the sublime teachings of Israel and ever led the erring sheep to the right path.

With those men of the tribe of Levi, I will parellel the other congenial spirits, the men anointed with the oil of pure love of fellowmen who founded our beloved Order of B'ne B'rith.

When the constellation of the Jewish nation had gone down, then arose from the ruins, out of the Western horizon, from America's new world, a new star for all our co-religionists, then sprang into being the Order B'ne B'rith.

And this Order grew and grew and it spread from sunset to sunrise and it commands to-day the respect of all, if it will continue to labor in the spirit of its founders; and it will enclose all Jews with a strong bond and preserve them in the ether of pure neighborly love and beautious fraternal attachment.

Those men, however, who above all, have been called to tie strong and close the bond of fraternal union that its joints loosen not and remain one and invisible in all lands, regardless of the idiom in which the people speak, irrespective of the prevailing peculiarities and specious interests, are the members of the Executive Committee.

Therefore do we offer to-day these men our thanks and our appreciation.

We, the youngest members of our beloved Order, the brethren of Moravia Lodge, look with pride upon the workings of these men, who compose the Executive Committee and whose fame penetrates far through the lands.

At the head of this high body stands a genius, ripe in years and experience, but a youth in zeal, love for our work, devoted to humanity, Julius Bien, a man of action, who is held sacred by all of us. And with equal veneration do we look upon our representative, the member of the Executive Committee for the Tenth District, Adalbert Skall.

His rare capacity for work, united with untiring zeal for our holy cause, and own organization; in order that the edifice

Digitized by Google

remain strong in all joints and parts is ever known to our brotherhood and you will agree with me that we can not find a better and warmer representative of the interests of the Tenth District in the councils of the Executive Committee.

The toast was drank to with great enthusiasm and when in response Brother Adalbert Skall mentioned the hope indulged in, that Brother Julius Bien would pay a visit during the coming spring to the Tenth District and the lodges therein, the whole company rose to their feet and broke out in jubilant acclamation.

A toast, composed in poetical form, in honor of the occasion was recited by Frau Julie Grab and Frau Olga Backer, and also a poetical greeting, composed by Dr. Michel Feith, was read during the banquet, which did not break up until 3.30 a. m.

The lodge is composed of the best element, intellectually and socially, of the community of Brünn and there can be no doubt that other lodges will soon apply for charters.

The officials of the Grand Lodge of District No. 10, display an energy and zeal, which is admirable and must be productive of the best fruits.

B'ne B'rith Notes.

A GLANCE at the items of B'ne B'rith news which are published in the MENORAH, monthly, gives the best possible evidence of a renewed activity and vitality in the Order. In every section of the country, the lodges of the Order are engaged in the work of the Brotherhood and are manifesting their interest by the many gatherings which are held. Literary, musical and vocal entertainments are given and the members and their friends are brought together at frequent intervals. These meetings are instrumental in bringing recruits to the ranks, and accessions have been numerous in the entire jurisdiction. To those who feared that the Order's mission would not appeal at this day to our co-religionists we would say that they may take courage from the present prevailing conditions. In New Orleans the lodges have dedicated a new lodge-room in the new Y. M. H. A. building. Other lodges in the West are fitting up distinctively B'ne B'rith rooms for their meetings. There is no reason why there should not be a doubling up in numbers in the lodges everywhere. There ought to be at least one thousand lodges in this country. There are nearly five hundred at present. The

Digitized by Google

Order's survival after more than a half-century of life is the best testimonial to its usefulness and the good accomplished; these may be multiplied by increasing numbers and by virtue of the excellent organization of the chain of lodges now spread like a network over the land.

BROTHER SOLOMON S. KISER, the President of District Grand Lodge No. 2, is a resident of Indianapolis, Ind. He was born in

Ohio in 1858, and has been a member of the Order since 1883, and has served as a member of the Grand Lodge for the past eleven years, and as a member of the Grand Lodge for several years. Brother Kiser is the President of the Indianapolis Hebrew Congregation, and is an active worker in the communal and charitable institutions of that city. Brother Kiser is in the real estate business.

Digitized by Google

THE annual report of the Executive Committee of the Order, has just been issued by President Julius Bien, in pamphlet form. It embraces the report of the President and the members of the Executive Committee of the ten Districts of the Order, covering the entire jurisdiction of the Order. A perusal of the reports may be made with profit by the brethren. The work of the foreign Districts is most interestingly delineated and offers an insight to the beneficent deeds which the Order is accomplishing beyond American borders.

THE *Hebrew Standard* says: "There can be no question but what the interest in the Order B'ne B'rith in all parts of this country has received a most marked impulse since the convention of 1895. There is life and activity manifested on all sides. With the non-participation endowment plan, which permits membership at the rate of eight dollars per annum, the Order is destined to remain the chief factor in the field which it has covered for upwards of half a century. All that is required, is a ritual with such ceremonious paraphernalia as will lend additional interest to the meetings. Men may say what they will about effete systems and ceremonies, but the Masonic fraternity, whose success rests almost solely upon its work, is a living testimonial to the necessity of an attractive ritual. Let the leaders take heed"

THE lodges of District No. 5, in the vicinity of Washington and Baltimore, gave a smoker in Washington recently. Prior thereto addresses were made by Julius Strauss of Richmond, President of District Grand Lodge No. 5, Hon. Simon Wolf, S. S. Nyburg of Baltimore, and others.

THE endowment plan to be submitted by the committee at the session of District Grand Lodge No. 4, in January, 1897, is as follows: First—It is the sense of this committee that no plan reducing or scaling the endowment of $2000, after paying the rate required, be entertained or favorably considered. Second—That we are opposed to complete optional endowment, but favor the present existing law in relation thereto. Third—That full-rate of endowment of $2000 be maintained. Fourth—That the management of the endowment fund shall remain in the hands of the M. W. District Grand Lodge. Fifth—That graduated scales of rates be charged according to age, and said rate to be the permanent rate. Sixth—That we recommend the adoption of the following schedule of rates for an endowment of $2000: 18 to 21, inclusive $1.75; 22 to 25,

Digitized by Google

inclusive, $2.00; 26 to 30 inclusive, $2.30; 31 to 35 inclusive, $2.50; 36 to 40 inclusive, $2.80; 41 to 45 inclusive, $3.00; 46 to 50 inclusive, $3.25; 50 and over, $3 50. Seventh—That the reserve created by the above rates be set aside by the M. W. District Grand Lodge as a separate and distinct fund to be profitably invested, and only to be drawn upon whenever the amount collected will be insufficient to meet the payment of endowment claims, to supply such deficiency; yearly income on basis of present membership, under proposed rates $83,607.62. In presenting the recommendations and report to you for your future action and support, we believe you will agree with us when we say that we have accomplished a task which will be the means of uniting the different discordant elements into one harmonious whole by having reached a satisfactory rate to be paid by the membership at their respective ages for an endowment of $2000 which is equitable, fair and just to the younger members, the middle-aged as well as the older. Copies of the above plan have been mailed to every subordinate lodge within the jurisdiction, and its features are now being discussed at the lodge meetings. Delegates to the Grand Lodge, which will convene in Stockton next January, will be thus fully informed upon the desire of their constituents concerning the new plan.

AT the quarterly meeting of Abraham Lodge, No. 58, of Indianapolis, Ind., held Dec. 6th, the following named officers were elected for the ensuing year: I. W. Heims, President; Leon Kahn, Vice President; R. Stern, Recording Secretary; H. Bamberger, Financial Secretary and Treasurer; Isaac Bamberger, Warden; I. N. Heims, Julius Adler, Louis Newberger, Trustees; Leon Kahn H. Bamberger, Representatives to the District Grand Lodge. It is probable that a movement will be set on foot to consolidate the above lodge and Esther Lodge, No. 323, of the same city.

BROTHER MARTIN BIER of Zerubbabel Lodge, No. 53, of Rochester, N. Y., has succeeded in recently adding fifteen members to the roll of the lodge.

AT a recent meeting of Lone Star Lodge, No. 210, of Houston, Tex., measures were discussed with a view of increasing the membership of the lodge. It was decided to give a public installation of officers in January, when Brother E. Raphael will deliver an address on the benefits and needs of the Order. The officers elected to serve for the ensuing term are: Jos. Rosenthal, President; M. Raphael, Vice-President; S. Simon, Secretary; J. M. Gerson, Treasurer; A. B. Cohen, Warden, and G. H. Loewenstein, Guardian-

Digitized by Google

Edw. Kiam, L. A. Freed and Henry J. Dannenbaum were elected trustees for the year 1897. E. Raphael and Henry J. Dannenbaum will represent the lodge at the next convention of District Grand Lodge No. 7.

THE proceeds of an entertainment, amounting to $49.00, given by Youngstown Lodge No 339, of Youngstown, Ohio, were donated to the Jewish Orphan Asylum of Cleveland, Ohio.

THE Society of Presidents and Vice-Presidents of the Lodges of District No. 1, held a meeting at the office of the District on Sunday, December 27th, 1896.

The B'ne B'rith Club, of New York, will have a reception at the Lenox Lyceum, on Saturday evening, January 16th. Boxes may be had at the Club House. The Sunday evening sociables at the Club House have been re-inaugurated. Admission for non-members is by card, which may be obtained from the officers or members of the club.

B'NE ISRAEL LODGE, No. 188. of New Orleans, celebrated its twenty-fifth anniversary on December 8th.

THE Board of Governors of the Home of District No. 1, held its regular monthly meeting at the office of District No. 1, in New York City, on Sunday, December 13th, President Edward J. Graetz presiding. Twenty of the twenty-one members of the Board were in attendance. Brother Emanuel Marx, the other member, was absent because of the death of his mother, whose funeral took place on the same day. The officers of the District and the members of the Board of Governors attended the funeral.

BROTHER NEWMAN COWEN, of this city, who recently made an extended trip with his wife and son, through Europe and the Orient, visited Jerushalayim Lodge in Jerusalem, Palestine. He donated the sum of five hundred francs for the purpose of increasing the library of the lodge. The lodge has an excellent library.

NEBRASKA LODGE No. 354, of Omaha, Neb., is about to organize a Ladies' Auxiliary Society. Steps to this end are now being taken.

THE General Committee of District No. 1, paid an official visit to Manhattan Lodge No. 156, in New York, at its last meeting in December. Addresses were made by President Joshua Kantrowitz, and Dr. S. B. Wolfe, Brothers William A. Gans, Edward J. Graetz, Moses S. Hyman and Hon. Leopold Stern.

BROTHER ABRAHAM S. TRIER, who was the first president of Manhattan Lodge No. 156, of New York, and who was re-elected

Digitized by Google

during last year when the lodge celebrated the twenty-fifth anniversary of its institution, has again been elected president for the coming term.

IT was erroneously stated in our last issue that Brother Morris Goodhart, of New York City, who is a member of Horeb Lodge No. 25, of New Haven, Conn., had affiliated with Washington Lodge No. 19 of New York. Brother Goodhart is still a member of Horeb Lodge.

THE *Hebrew Observer* of Cleveland says: "In another column we publish a letter from the pen of Rabbi Moses J. Gries, outlining the work of a new organization, about to be formed for the purpose of aiding orphan children after they have graduated from the asylum, and other children seeking higher education. The object is a most worthy one, and appeals directly to the hearts of all liberal-minded people. The orphan leaves the asylum at the age of fourteen years, and is at best yet a child, and needs perhaps at that critical time more kindly care than at any period of his existence. Baron de Hirsch Lodge, I.O. B. B, which was recently organized, and is composed of many of our brightest young men, has taken the matter in hand and will make it a success. For the present it is called the "Educational League," but the real name and christening will be determined upon by the organization when effected. While the Baron de Hirsch Lodge is defraying all expenses incurred, the new organization will be entirely independent of that body, and will be controlled by its enrolled members. The dues will be but one dollar per year, and every man, woman and child in this territory should become a member."

THE recent open meeting of Adler Auxiliary, No. 1, held in Benevolent Hall, San Francisco, was well attended. The commissioners of the auxiliary and officers of the Grand Lodge were among the guests. Brother Simon Baruch presented to the lodge two elegant silk flags, the gift of Brother J. L. Franklin, president of the Hall Association. The members entertained their visitors with an exceptionally choice literary and musical programme.

HON. EDWARD I. WOLFE, president of District Grand Lodge, No. 4, has just completed a tour in which he visited the following lodges: Oregon, No. 65; North Pacific, No. 314; Portland, No. 416, of Portland, Oregon; Seattle, No. 342, Seattle, Washington; Abraham Geiger, No. 423, of Spokane, Washington; B. F. Peixotto, No. 421, Salt Lake, Utah; Orange, No. 324, and Semi-Tropic, No.

Digitized by Google

341, Los Angelos, Cal.; Lasker, No. 370, San Diego, Cal.; Paradise, No. 237; San Bernadino, Cal.; Etham, No 37, Sacramento, Cal.; Miriam, No. 56, Marysville, Cal.; Oakland, No. 252, Oakland, Cal.; Reno Lodge, Reno, Nev.; Carson, No. 266, of Carson City, Nev.; Nevada Lodge, No. 52, of Virginia City, Nev.; and Gerizzim Lodge, of Nevada City, Nev.

DISTRICT DEPUTY ADOLPH FLEISCHMAN, of Albany, N. Y., who has organized Utica Lodge recently instituted in Utica, N. Y., expects to add another lodge to the roster of District No. 1, ere long. He is actively engaged in this task at present.

THE Isaiah Ladies' Auxiliary No. 1, of New York, is thinking of limiting its numerical strength. It has nearly one hundred members at present. It will give an entertainment on January 30th. The following officers have been elected for the ensuing term: President, Miss Rebecca Morgenthau; Vice-President, Miss Julia Goldschmidt; Treasurer, Miss Lilian Newman; Recording Secretary, Miss Bella Kaufman; Financial Secretary, Miss Esther Schwartz. The entertainment to be given will be a High Tea.

MANY of the brethren who visit the renowned watering place, Carlsbad, in Bohemia, have visited Carlsbad Lodge No. 438, which is located in that city.

A LARGE gathering was present at the Athenæum in the new Young Men's Hebrew Association Building, in New Orleans, on Monday evening, December 7th: the object of the meeting was the dedication of the new B'ne B'rith lodge-room. The following lodges participated in the ceremonies: Crescent City, No. 182; B'nai Israel, No. 188; Gulf, No. 221; Home, No. 243, and J. K. Gutheim, No. 439. Brother Gabe Kahn, the well known president of the Jewish Home, presided. Addresses were made by the following brethren: Sol. Marx, Judge Morris Marks, Nathan Strauss, Joseph Magner, Charles Rosen, Isidore Newman, E. L. Weil, A. Steeg and Albert Aschaffenburg. After the ceremonies of dedication were concluded a collation was partaken of. Brother Gerson Aletrino was the chairman of the Committee of Arrangements.

THE *Jewish Exponent*, of Dec. 4th, says: "Last week I gave an analysis of the leading thoughts that are embodied in the Order B'ne B'rith, as expounded by some of its foremost representatives and teachers. I want this week to develop the subject a little further, and to show why such an organization is needed at the

Digitized by Google

present time as much, if not more, than ever. Of course, you have the Russians, for whom—so wonderful a people they are—all our organizations are fitted and intended more or less to develop and advance. I think that if they were to avail themselves of what the B'ne B'rith offer, the Order could do for them what it did for their German predecessors forty and fifty years ago. That they need it is shown by the existence of many other organizations among them, similar in name but alien in spirit. It is not of the Russian Jews, however, and their work in the Order that I wish to speak. There is another and a very important place for B'ne B'rith influences among the most representative people in the community. I suppose everybody theoretically agrees that it would be well if our various charitable organizations and those interested in them could have a central or common meeting-ground. In some cities a union has been attempted, with more or less success. Practicably, however, there are great difficulties to be overcome and great and conflicting interests to harmonize; so that the realization of this desideratum seems as far off as ever. Now, why could not the B'ne B'rith lodge be made the neutral ground where all these common interests might meet and where men who are at the head of the various institutions might profit from their intercourse with each other? The influences about the B'ne B'rith organization form precisely the proper atmosphere, as has been proven by its past history, wherein these noble philanthropic enterprises would best grow and flourish. This could be accomplished without in any way interfering with the separate individuality or authority of each society. There would be established a powerful guiding body to which the community, might look for authoritative direction, and which could not be regarded except with admiration. Then there are the various congregations in the city whose leaders and members regard each other with a certain degree of hostility; partly due to the clashing of religious convictions, and partly also to a spirit of rivalry. Why could these men not all meet in a B'ne B'rith lodge and learn to feel that in spite of their differences, they were yet all standing on Jewish soil, and that there were many things beyond the line of religious polemics, which they could work for harmoniously together? Such a lodge, composed of such members, would develop a communal spirit of the highest order, and would tend to the solution of questions that now seem to be beyond our power to answer. At the same time it would be greatly enjoyed by every one privileged to become one of its members. It seems to me that our "best" people—our true aristocracy—might well take this matter in hand, and bring it to glorious success. If we did not have the Order to hand, some bright genius would some day wake up to the necessity of creating it. Why not utilize the facilities that we have already?

Digitized by Google

Jackson City Lodge No. 256, of Jackson, Mich., elected the following officers for the ensuing term: President, J. L. Loeb; Vice-President, Nathan Layman; Secretary, Julius Hanow; Treasurer, Julius Lewek; Inside Warden, Jos. Layman; Outside Guardian, Martin Batt. Representatives to Grand Lodge No. 6, Julius Hanow and Albert Bresler. The lodge will hold a public installation on January 3d, when the members and their families will be present.

Maon Lodge No. 172, of Norfolk, Va., has elected the following members as delegates to Grand Lodge No. 5, which meets in Baltimore in February: Messrs. J. B. Lowenberg, A. Aronheim and A. L. Spandour. Mr. Jacob Hecht, a member of the Endowment Commission, and Mr. Isaac Moritz, a member of the Board of Control of the Atlanta Orphan Home, will represent Thomas Jefferson Lodge.

BARON DE HIRSCH LODGE, No. 454, of Cleveland, held a regular meeting at their hall in Hanna Block on Woodland avenue Tuesday evening, December 22d. The election of officers for the ensuing year took place, which resulted in the following brethren being selected to fill the offices: President, Rabbi Gries; Vice-President, M. S. Moses; Recording Secretary, L. Deutelbaum; Financial Secretary, H. M. Isaacs; Treasurer, E. Treuhaft; Inside Guardian, Sam Hartman; Outside Guardian, Manuel Rickersburg; Trustees, Hon. J. C. Bloch, Joseph Buchman and Sam Gross. Dr. Marcus Rosenwasser and Dr. S. Wolfenstein were elected delegates to District Grand Lodge, No. 2, which convenes at Indianapolis in May. The following applicants for membership were initiated at the meeting: Messrs. Harry New, Ike Kahn, Morris Anisfield and Henry Morris.

B'NE ISRAEL LODGE No. 188, of New Orleans, held its semi annual election of officers on December 15th. The officers elected are: Sam Blum, Monitor; Gabe Kahn, President; J. A. Bergman, vice-President; D. Goldstein, Secretary; Henry Stern, Treasurer; Mav Weil, Warden; M. Levy, Guardian; Trustees of lodge fund, Joe Trautman, J. Sandak, I. Bloom; Delegates to the Convention of District Grand Lodge, No, 7, which will hold its session in Waco, Texas; Gabe Kahn and Judge Morris Marks.

THE *Jewish Exponent*, of Dec. 11th, says: "Rarely has so able and thorough an exposition of the aims and achievements of the Order B'ne B'rith been given as was heard at the celebration in Phila.

Digitized by Google

delphia, in honor of Julius Bien, on Thanksgiving evening last. It was an occasion of unique interest. For three decades the Order had been under the direction and leadership of one man, and he, grown old in the service of the Order, was present in person to expound the principles for which it stood and the great works that it had accomplished. All this was simply and forcibly told in his introductory speech by Joseph D. Coons, Esq., the President of the District Grand Lodge. The address that Mr. Bien delivered is well worthy of the most serious consideration; not alone on account of the importance of the views therein presented, but more especially because these are the guiding lines by which this great Order has been directed, and by virtue of which it has performed its great achievements throughout the world. Mr. Bien's ideal seems to be that of a great organization of Jewish forces for the broadest and highest interests of humanity. Every institution that is founded by the B'ne B'rith, every unselfish and human deed done by the Brotherhood, is to him the highest realization of the Order's object. He glories particularly in its great work of philanthropy and education in foreign lands, and by means of the Order he would exalt the name of Jew and make it synonymous with the broadest liberality and the widest charity to all. In full accord with the high aspirations of the head of the Order was the address of Hon. Simon Wolf, who may, not inaptly, be termed the heart of the fraternity. The great purpose to which he would have the Order devoted is the attaining by its members to the full dignity of American citizenship and the exercise of the broadest philanthropy. It appeared to him that the days of prejudice and ostracism had not yet passed and that there was still need of an organization which should teach the Jews their rights and their duties and give them the power and the determination to maintain and perform them. In Dr. Leipziger's able and cogent address the educational forces of the Order were splendidly presented. He showed how thoroughly in sympathy with Jewish ideals were the Order's purposes; how naturally in every great organization of Israelites education assumes a foremost place; and that the institutions of learning which the Order had founded were convincing proof that it was permeated with Jewish principles. His exposition of the wisdom of mechanical pursuits among Jews was thorough; and his demonstration of the importance of the Manual Training Schools as established in New York and Philadelphia had all the force and clearness of a proof in mathematics. It is proper for the *Jewish Exponent* to open its columns wide to such

Digitized by Google

able presentations as these, and to join cordially in the recognition of the Order as a common meeting-ground for all Israelites wherein shall be taught loyalty to the faith, obedience to its precepts and a practical manifestation of the workings of our religion by living and loving deeds of usefulness and beneficence. The celebration ought to leave its deep impress upon all Jewish minds and hearts, and should be the beginning of renewed interest and activity in the Order by all who have at heart the cause for which Israel stands among the nations of the earth."

"THURSDAY evening, November 26th, Mr. Julius Bien was honored by the representatives of the Order B'ne B'rith in Philadelphia. The occasion of the celebration was a double one; the day was Mr. Bien's seventieth birthday and the thirtieth anniversary of his holding the office of President of the Order. *The Jewish Exponent* reports that there was "noble eloquence, soulful music and inspiring surroundings" at the occasion. Mr. Bien fully deserves all the honor the members could give him. Under his sway, the Order has kept clear of all the aggravating religious controversies we have had for the last three decades. It has kept its aim steadily in view, to promote union within the ranks of the Brotherhood and to expand its influence abroad for the good of all who have joined it. Grand Lodges were instituted in Germany, Austria, Roumania, Palestine, and on the borders of the Nile. Thus, a "brother" traveling far away from home can find the social recognition and support to which his membership entitles him "whithersoever he may roam." All this was accomplished under Mr. Bien's leadership, and the brethren may well be proud of him as he may be satisfied with the work he has done for the fraternity. To the good wishes of all the members of the Order we join ours." —*Hebrew Journal.*

THE committee which has been appointed to take preliminary steps in arranging for the reception of the delegates to the Convention of the Order, which is to be held in 1900 in San Francisco, Cal., has held a meeting recently in the B'ne B'rith Hall in San Francisco, and decided to issue circular letters to all subordinate lodges in the jurisdiction setting forth the advantages which will accrue to the District from the session of the Constitution Grand Lodge in that city and requesting organized action to make the event a success.

PISGAH LODGE No. 34, of Detroit, Mich., has under consider-

Digitized by Google

ation a proposition to furnish and equip its own lodge room and a parlor for social gatherings and literary entertainments. The question came up for discussion at its recent meeting, which was largely attended.

AMOS LODGE, No. 121. of Boston, Mass. had a well-attended meeting recently at which a large number of candidates were initiated; all upon the non-participating endowment plan. The officers are, Oscar Reinstein, President; Jacob Fox, Vice-President; and Harris Nelson, Secretary.

HON. MORITZ ELLINGER has again been re-elected president of Washington Lodge, No. 19, of New York City.

AN entertainment was given by the Committee on Intellectual Advancement of Abraham Lincoln Lodge, No. 190, of Bloomington Ill., on Sunday, December 13th. It was participated in by a large number of members, their ladies and friends.

ABRAHAM LODGE, No. 58, and Esther Lodge, No. 323, of Indianapolis, Ind. have appointed a joint committee to prepare for the reception and entertainment of District Grand Lodge, No. 6, which will have its next session in Indianapolis in May 1897. The President of District No. 6, Brother S. S. Kiser, is a resident of Indiapolis.

ALL the lodges of the Order in New Orleans will have their meetings in the handsome lodge-rooms in the newly erected Young Men's Hebrew Association building. The rooms are handsomely furnished.

THE Independent Order B'ne B'rith Officers' Association of District No. 3, in Philadelphia, about completed the first year of its existence. During that time much important work has been accomplished. The reunion and festival at Washington Park, last summer, was a social and financial success. A complimentary ball and reception will be held in the early part of March, and a series of lectures by eminent speakers has been arranged for the winter and spring seasons. The first lecture of the course will be given under the auspices of the association, assisted by Jeshurun Lodge, No. 59. Notice of subject and orator will shortly be given. All past presidents and all present officers of lodges are members of the Association. Public installations of officers are also being considered.

MELCHIZEDEK LODGE, No. 200 I. O. B. B., of Waterbury, Connecticut was visited by Bro. Joshua Kantrowitz, President of

Digitized by Google

District Grand Lodge No. 1, by Bro. Sol. Sulzberger, Treasurer, and by Bro. Maier Zunder of New Haven, Conn. They conferred the degree of initiation upon fifteen candidates as follows: Oscar Pollak, Isidor Chase, Emil Pollak, Jacob Kaiser, Louis Sagal, L. Baiker, Max Cohen, N. Albert, S. Bebrow, M. Mendelbohm, A. Mendelsohn, S. Kern, R. Jacobs, I. Spearo, G. Greenberg, I. G. Lewin, M. Mendel end L. Simon. After the initiation ceremonies addresses were delivered by Brothers Kantrowitz, Sulzberger and Zunder and by the following members of the Lodge: M. Kaiser, I. Buchner, Ph. Pollak, I. Pollak, A. Pollak, S. Munch, I. Mendelsohn, I. R. Johnson and I. Chase. Inasmuch as there is no religious Congregation in Waterbury, Brother Sulzberger suggested in his address that the brethren of the Lodge establish a Sunday School for the religious instruction of the children in that city. The suggestion was received with much enthusiasm and by a unanimous vote a resolution was passed to establish a Sunday School, and the following officers and school committee were elected: Bros. M. Kaiser, President; Isidor Chase, Superintendent; J. Pollak, Assistant Superintendent; A. Pollak, Treasurer; Committee, Bros. Jacob Kaiser, S. N. Kern, M. Mendel, S. Munch and Oscar Pollak. After the ceremonies a collation took place.

At the annual meeting of Isaac Lodge, No. 87, Milwaukee, held on Tuesday evening, December 15th, the following officers were elected: President, L. H. Heller; Vice-President, Chas. L. Aarons; Treasurer, Lehman Aarons; Financial Secretary, Abe Sax; Corresponding Secretary, Abe Guttenstein; Trustees, Jacob Apple, three years; H. M. Obendorfer, two years; David Adler, one year; Delegates to Grand Lodge, No. 5, Louis Rindskopf, David Adler.

Chippewa Valley Lodge No. 334, Eau Claire, Wis., elected the following officers for the ensuing year: President S. Rothstein; Vice-President, John Markman; Recording Secretary, Sol. Kann; Financial Secretary, S. Rabinowitch; Inside Guardian, Jacob Newald; Outside Guardian, S. Gelbar; Trustee for three years, Chas. Losing; vice, M. S. Stein. The lodge will give an installation ball on a grand scale. All outside members of the lodge and neighboring lodges will be invited. The ball promises to be one of grand proportions. The net proceeds will be distributed among the different Jewish institutions.

The annual meeting of the Society of Past Presidents of District Grand Lodge, No. 1, was held at the office of the District on Sunday, December 27th, Judge Joseph Koch presiding. The

Digitized by Google

various committees presented their reports, and subjects respecting the good and welfare of the Order were discussed. The officers elected for the year 1897 are: President Joseph B. Falk; Vice-President, Morris Goodhart; Secretary and Treasurer, William A. Gans. The annual dues of the Society are $5.00.

DISRAELI LODGE, No. 445, and Maryland Lodge, No. 447, of Baltimore, Md., held a joint meeting at Covenant Hall on Monday, December 20th, at which they received Bro. Julius Strauss, of Richmond, Va., the President of District No. 5, and also Argo Lodge, No. 413, of Washington, D. C. After addresses made by President Strauss and others, a banquet followed at Hotel Samstag, at which additional speeches were delivered and an enjoyable evening was spent.

MINNEAPOLIS LODGE, No. 271, Minneapolis, has elected the following officers for the ensuing term: President, R. S. Kolliner; Vice-President, A. Friedman; Recording Secretary, J. Harpman; Financial Secretary, A. Eisler; Treasurer, A. Stromberg; Guard, J. Ermanski; Monitor, M. W. Frank; Trustees, J. M. Davis, J. Skoll, R. Rees The lodge gained eleven new members during the past year, which is more than were ever initiated in the same time before. The members intend to keep up the good work, so as to bring up the lodge to the standard to which the population of the city entitles it. The graded assessment law, which goes into effect next year, meets with general approval..

"THE B'ne B'rith has been a great factor in the advancement of Judaism. It has done a great work in the field of education and philanthropy; particularly in the latter sphere, it has accomplished gigantic wonders. Look at the orphan asylums which are maintained by the Order! The organization should receive the support of our young men, and we hope that the Baron Hirsch Lodge of Cleveland will, during the coming year, double its membership. We must have young men to insure the future welfare of the Order."—*Cleveland Jewish Review.*

THE Congregation Neveh Zedeck, of San Francisco, had a Chanuka Festival on Sunday, December 6th, in which all the pupils of the Independent Order B'ne B'rith Hebrew Free School participated.

AT a regular meeting of Humboldt Lodge, No. 180, of Ottawa, Ill., held on Sunday, December 6th, the following officers were elected: Wm. D. Lesser, President; Moses Stiefel, Vice-Pre-

Digitized by Google

sident; Sol. Degen, Secretary; B. Hess, Financial Secretary; Meyer Stiefel, Treasurer; A. Altshuler, Inside Warden; E. Oestreiher, Outside Guardian.

MEDAD LODGE, No. 216, of New York, held an open meeting at Maennerchor Hall, on Sunday evening, December 13th. Hon. M. Ellinger delivered the address. He spoke of the advantages of membership, and the opportunities for intellectual culture which it offered. A number of new members will be initiated into the lodge shortly.

THE unmarried members of lodges in District No. 1 (which embraces New York and the New England States), who participate in the endowment should bear in mind that, if they desire to have their parents or other persons become the beneficiaries, they must make a declaration to this effect in the book in the lodge, Widowers without children must also make such a declaration, Parents cannot receive endowment moneys, under the law, unless they are properly designated.

BEQUESTS.

THE late Antoinette Mayer, of New York, $5.000.00 to the Montefiore Home; $5,000 to the Mount Sinai Hospital.

The late W. M. Bayersdorfer, Philadelphia: The Jewish Hospital Association, the Jewish Foster Home and Orphan Asylum, the Masonic Home, the Odd Fellows' Home, the Home for the Orphans of Odd Fellows, $100 each.

Estate of Ezekiel Simon, of Cincinnati, to Hebrew Union College, $2,385, and $2,000 to the Cleveland Orphan Asylum.

Estate of Fannie Friedman, Cincinnati, $100 to the Cleveland Orphan Asylum.

Estate of Mrs. Rettel Simon, Cincinnati, to Union of American Hebrew Colleges $250.

Estate of Sophie Strauss, Cincinnati, $500 to Hebrew General Relief Association.

Estate of Ezekiel Simon, Cincinnati, $4,780 to Cincinnati Jewish Hospital.

Estate of Sophie Strauss, $500 to Cincinnati Jewish Hospital.

Estate of Ezekiel Simon $2,385 to Home for Aged and Infirm Israelites, Cincinnati.

Estate of Sophie Strauss, $500 to Cleveland Orphan Asylum.

Estate of Emil S. Heineman, of Detroit, $1,000 to Cleveland Orphan Asylum.

The late Mrs. Nancy Marx, of New York City, $500 to Yonkers Home, Order B'ne B'rith.

Digitized by Google

Estate of Sarah Warner, of Buffalo, N. Y., $500 to the Hebrew Orphan Asylum, and $500 to the Hebrew United Benevolent Association.

Estate of E. Simon, $960 to Jewish Orphan Home, Cincinnati, O.

Estate of E S. Heineman, late of Detroit, Mich., $500 to Montefiore Home, Cleveland, O.

Legacy, A. E. Massman, $1,000 to the Home for Aged and Infirm Israelites, Philadelphia.

THE late Emilie Sklarek, of New York City, has made the following bequests: Montefiore Home $1,000; Hebrew Free School $500; Mt. Sinai Hospital, $500; Home for Aged and Infirm Hebrews, $500; Hebrew Orphan Asylum, $500; and Jewish Emigrant Society, $250.

THE late Emil F. S. Herneman, of Detroit, $500 to Beth-El Hebrew Relief Society of that city.

DONATIONS.

Gusky Orphanage, of Pittsburg, Pa., $100 to the Actors' Fund of the Home for Aged and Infirm Actors.

Edward Kuhn $100 to Home for Incurables, Cincinnati.

The Hebrew Ladies' Relief Association, of Cincinnati, (just dissolved) has made the following donations: $500 to the United Jewish Charities of Cincinnati, Ohio $250 to the Jewish Home of the Aged and Infirm of Cincinnati, O. $767.58 to the Jewish Hospital of Cincinnati, Ohio. $100 to the Home for Incurables of Kemper Lane, Cincinnati, Ohio [non-sectarian], said sum to be placed in the Sinking Fund of that Association.

Sol Fox. Cincinnati, $50 to Cincinnati Jewish Hospital.

Edward and Louis Kuhn, $100 to Cincinnati Jewish Hospital; and $100 to Home for Aged and Infirm Israelites, Cincinnati; and $100 to Union of American Hebrew Congregations, Cincinnati.

Solomon Fox, $50 to Home for Aged and Infirm Israelites, Cincinnati.

H. B. Gross, Philadelphia, $75 to Jewish Foster Home.

Newman Cowen, of New York, 500 francs to Jerushalayim Lodge, Order B'ne B'rith, Jerusalem, Palestine.

Heirs of Sarah Frank, $100 to the Hebrew Education Society of Baltimore, and $100 to the Hebrew Benevolent Society of the same city

Heirs of Theresa Bamberger, $100 to the Hebrew Benevolent Society of Baltimore.

MM. de Rothschild Freres, according to their annual custom, have sent 100,000 francs to the Prefect of the Seine, for distribution among the poor of Paris.

Baroness de Hirsch has given 100,000 marks [£5,000] towards the erection of the first People's Convalescent Home in Bavaria.

Digitized by Google

Domestic Notes.

THE Board of Directors of the Syracuse, N. Y., Jewish Charities has elected the following officers: President, Hiram B. Danziger; First Vice-President, Rev. Joseph H. Hertz; Second Vice-President, Mrs. Hannah Berkheimer; Corresponding Secretary, Miss Ida Rosman; Financial Secretary, Rev. Dr. Gutman; Treasurer, Max Schreiber. The following societies are embodied in the Board: Ladies' Aid Society; Charity's Daughters; Little Helpers; Syracuse Charity Association; Mosaic Benevolent Society. The Directors-at-Large are: Rev. Jos. H. Hertz, Gates Thalheimer, Dr. Nathan Jacobson, George Freeman and Max Schreiber.

DR. RICHARD GOTTHEIL'S first lecture of the course prepared for teachers in the religious schools, and for others interested in the study of the Bible, was given Sunday evening, December 6th, in the vestry-room of Temple Emanu-El, New York. Dr. Gottheil's subject is "The Geography of Palestine." The second lecture was given on Sunday, December 20th.

THE recent Fair of the Young Men's Hebrew Association of Boston, Mass., was opened by Mayor Quincy. The fair has been a success.

MISS HELEN PETERSON, a Gentile, resident at New Orleans, has recently embraced the Jewish faith, under the tutelage of Rabbi Maurice Sessler.

THE New York Hospital Saturday and Sunday appeal in aid of the various hospitals in the City of New York has again been made, and it is expected that the response will be generous. The collections are made irrespective of religious professions, and the distribution is non-sectarian in its character. The charity is one of the worthiest of the many excellent charities which are fostered in New York City. The collection for 1895 aggregated $58,919.45. The distribution of the moneys is made to the various hospitals, irrespective of creed, and is based upon the "number of days of free hospital care for patients for the year, upon a basis of 6.98 cents per day per free patient." The Montefiore Home for Chronic Invalids received the highest sum, $4,800, and Mount Sinai Hospital the next highest sum, $4,659.03. St. Luke's Hospital is third, receiving $3,849.98, and Roosevelt Hospital next, receiving $3,368.49. The remaining sum was distributed amongst thirty-two hospitals, in sums ranging from $250 to $2,982.72.

Digitized by Google

THE following officers were elected by the Mercantile Club of Philadelphia for the ensuing term: President, Clarence Wolf; Vice-President, A. A. Solomon; Treasurer, Benjamin F. Teller; Secretary, A. E. Greenewald. Directors—Alexander M. Appel, Walter S. Gans, Samuel M. Hyneman, Herman Jonas, Aaron Lichten, M. S. Meyerhoff, J. J. Rice, Wm. A. Stern and Benj. Wasserman. Committee on Admissions—Simon L. Bloch, Sol. Blumenthal, Wm. B. Hackenburg, Alfred Curtin Hirsh, Morris Pfaelzer, Morris Liveright, Philip Lewin, Simon A. Stern and Nathan Strouse. At an entertainment given by the club on December 15th, about $800 was realized for the Maternity Home of Philadelphia.

THE fifth annual meeting of the American Jewish Historical Society, for the reading of papers and the transaction of business, will be held in Baltimore on January 27th and 28th, 1897.

REV. CHARLES FLEISCHER has been elected a member of the Boston School Board for three years. He had the indorsement of both Republican and Democratic parties.

THE sum of $10,000 was subscribed at the recent banquet of the Hebrew Benevolent Society of Baltimore, Md.

GOVERNOR LOWNDES of Maryland has re-appointed Dr. Henry Stark a Justice of the Peace-at-large for Baltimore City, and Squires A. H. Fisher, Henry Buxbaum, Samuel Affelder and Solomon L. Goodman.

REV. DR. B. DRACHMAN recently lectured on "Hebrew Literature" before the Y. M. H. A. of New York.

THE new school-building of the Hebrew Technical Institute in New York is nearly finished. The work of equipping the same has already been begun.

THE total Jewish immigration to the United States during the twelve months ending with October was about 30,000, as against 33,000 in the preceding year. The total of immigration in general during the same period, as appears from the statistics of arrivals at all ports, together with those from and through Canada, foots up about 360,000, from which it appears that the ratio of Jewish immigration during the past year has been 8.8 per cent. of the total, as against 10.5 in 1895 and 8.5 per cent. in 1894.

SECRETARY OLNEY, in his recent report, speaking of the difficulties engendered by naturalized citizens of our country, especially Jews who were once subjects of Russia and visit that country, says:

Digitized by Google

"Holding to the old doctrine of perpetual allegiance; refusing to lessen its authority by concluding any treaty recognizing the naturalization of a Russian subject without prior imperial consent; asserting the extreme right to punish a naturalized Russian on return to his native jurisdiction, not merely for unauthorized emigration, but also specifically for the unpermitted acquisition of a foreign citizenship, and sedulously applying, at home and through the official acts of its agents abroad, to all persons of the Jewish belief the stern restrictions enjoined by Russian law—the Government of Russia takes ground not admitting of acquiescence by the United States, because at variance with the character of our institutions, the sentiment of our people, the provisions of our statutes and the tendencies of modern international comity." He adds that in worthy cases the friendly intervention of the United States is heeded.

MR. JULIUS SELIGMAN, editor of the *Carlsbad Herold*, of Carlsbad, Austria, is making a tour of this country.

THERE are 556 names on the register of the Baron de Hirsch School in New York.

THE Jewish ladies and gentlemen of Las Vegas, New Mexico, have formed a literary society.

THE United Jewish Charities of Cincinnati, Ohio, are to have a library and reading-room in their administrative building.

IN his annual report as President of the Hebrew Sheltering Guardian Orphan Asylum of New York, Mr. Morris Goodhart states that there have been in the institution since its formation 3,047 children, of whom 1,214 were natives of this country. There are now 714 in the Asylum, 454 of them being boys. The report disproves the statement made during the past year that the society is dependent altogether upon its receipts from the city by publishing the donations since its first year, varying from $2,771.50 to $14,160. The receipts for the year ending October 1st, 1896, were $67,850.55, of which $3,937.72 were from subscriptions and donations and the balance from the city. The amount paid out was $68,894.10, as shown by the itemized tables in the report for maintenance, $11,858.02 for improvements, and $5,000 for loan returned. The Managers are: Morris Goodhart, President; Mrs. Dr. S. Teller, Vice-President; Mrs. A. Barnett, Treasurer; Mr. W. Meyer, Secretary; Mrs. M. Lauterbach, Mrs. Jane Lippman, Mrs. L. Hart, Mrs. L. Hess, Mrs. C. Jacobs, Mrs. J. Rosenfeld, Mrs. A. Abrams

Digitized by Google

Mrs. M. Goodhart, Mrs. S. Weill, Mrs. A. Falck, Mrs. A. Rich, Mrs. M. S. Herman.

IT is said that Arnold De Forest, of Paris, France, the adopted son of the late Baron Hirsch, who is now in New Orleans, is to become a citizen of the United States and make this country his residence. He is now eighteen years of age.

ACCORDING to the report just made public, Dr. Emil G. Hirsch, of Chicago, received the largest vote of any of the Illinois Presidential electors—607,130.

THE Jewish Culture Society of Temple Israel of Harlem, New York, has been organized for Jewish study, with fifty members. It will meet every Monday.

IN Mobile, Ala., the Y. M. H. A. recently elected Rev. O. J. Cohen President, H. A. Forcheimer Vice-president, and Eugene Brisk Secretary and Treasurer.

A "COMPOSERS' CONCERT" was given for the benefit of the Book Fund of the Aguilar Free Library of New York, at Mendelssohn Glee Club Hall, recently. Among the composers who played accompaniments to selections from their musical works were Henry T. Finck, Samuel P. Warren, Edgar Stillman Kelly, Henry Holden Huss, Edward A. MacDowell, Bruno Oscar Klein and Howard Brockway.

A MEETING of the Jewish Alliance was held at the vestry-rooms of Temple Emanu-El, on Monday, December 14th. The exercises were as follows: The Prophet Elijah (I. Kings xvi. 20), by Rev. Dr. J. Silverman; a paper on "Life in the Synagogue" by Miss Emma Hirsch; lecture on "Biblical Heroes," by Rev. Dr. Clifton H. Levy.

AT the sale of boxes for the ball to be given in aid of the Mount Sinai Hospital, of New York, by the Purim Association, the sum of nearly $12,000 was realized. The highest price paid for a single box was $1,125. The ball will take place at the Metropolitan Opera House, on January 19th.

WASHINGTON, D. C., will soon have its new temple. It is to seat 1,250 persons and is to cost $75,000, nearly one-half of which amount has been raised. The fair held last winter realized $10,000 to be applied to the building.

THE United Hebrew Charities, of Cincinnati, expect to open free reading-rooms at their headquarters on West Sixth Street. The Society is considering the scheme of having monthly lectures and entertainments.

Digitized by Google

THE *Jewish Home Journal* of Ligonier, Ind., is the latest addition to the Jewish press. It is edited by Rabbi Julius M. Magil.

MISS EMMA DREYFOOS, a popular young Kansas City lady, who has been studying music in foreign countries, has made a successful debut in grand opera in Belgium under her theatrical stage name, Miss Emma Stanley.

JOHANNAH LODGE, U.O.T.S., of Chicago, realized $2,500 at its recent entertainment. The money is to be used for benevolent purposes.

RABBI JOSEPH STOLZ, of Chicago, was elected one of the directors of the Congress of Liberal Religions which met in Indianapolis recently. Dr. E. G. Hirsch was re-elected one of the vice-presidents.

MR. MOSES FRALEY, President of the United Hebrew Relief Society, of St. Louis, Mo., in his annual message makes an earnest appeal for support during the coming year. The receipts of the Society are about $5,000 for contributions and the disbursements aggregate $11,000. The appeal met with a substantial response at the meeting.

THE Misses Beatrix and Mafalda Peixotto, daughters of the late B. F. Peixotto, made their debut to the Chicago public at Handel Hall recently, under the direction of Carl Wolfsohn. Miss Beatrix Peixotto is a vocalist and Miss Mafalda Peixotto is a reader. They were assisted by Mr. Ludwig Becker, the violinist, and Miss Theodore Sturkow, pianist.

THE Hebrew Ladies' Benevolent Society, of Detroit, Mich., gave their annual entertainment and hop, on Wednesday, December 9th.

AT a recent meeting of the Masonic Cincinnati Chapter Rose Croix, it was decided that the 17th and 18th degrees cannot be taken by anyone who does not believe in orthodox Christianity. This will hereafter exclude all conscientious Jews and others who cannot accept the Christian faith.

THE Gusky Orphanage, of Pittsburg, Pa., realized $2,500 from its recent entertainment.

THE Hebrews of Augusta, Ga., had a grand charity ball on December 30th.

THE Independent Order Free Sons of Israel will celebrate the semi-centennial of its institution in December, 1898.

Digitized by Google

THE library to be devoted to post-Biblical Hebrew and Jewish literature at the Johns Hopkins University, Baltimore, Md., which was so generously presented by Mr. Leopold Strouse, has been selected and purchased by Professor Haupt.

THE total amount secured for the Newark Hebrew Orphan Asylum, by contribution and through the recent fair in Industrial Hall, was $31,505.35.

THE Deborah Nursery, in New York City, which has for a long time been maintained under difficulties and which lacked the confidence of the Jewish public, has at last been compelled to close its doors. Its affairs are now in the hands of a Receiver appointed by the Supreme Court.

THE new synagogue of Congregation Ahawath Joseph will soon be erected on Goodwin Street, Paterson, N. J., at a cost of $13.000. Congregation B'nai Israel of the same city adopted plans for its new synagogue, to be ready next June. It will cost about $20,000.

THE Jewish Theological Seminary, of New York City, through its president, Hon. Joseph Blumenthal, has issued an appeal for financial aid.

THE Rhode Island Hebrew Medical Aid Association has organized a movement for the erection of a Hebrew hospital in Providence. The hospital will be modeled after the style of the Mount Sinai Hospital of New York.

THE Noemi Lodge, Order of True Sisters, of Boston, announces that its annual ball will take place at Cotillon Hall, Thursday, January 14th

TEMPLE SINAI, of New Orleans, has a membership-roll of 283. Cantor Braunfeld is about organizing a Choral School.

THE Jewish community of Detroit is fighting the introduction of the Bible into the public schools. A committee recently appeared before the Board of Education to enter protest against the adoption of a certain book entitled "Readings from the Bible."

A MEETING of the Hebrew Sabbath-School Union of America was held recently at Louisville, Ky. Among those who participated in the discussions were Rabbi David Philipson, who presided; Dr. M. Sale, of S. Louis; Dr. L. Mayer, of Pittsburg; Dr. A. Hecht, of Milwaukee; Dr. M. Mielziner, of Cincinnati; Dr. Lewinthal, of Nashville; Dr. Jos. Stolz, of Chicago; the Rev. M. Messing, of Indianapolis; the Rev. M. Newfield, of Birmingham; Dr. I. Mueller and Dr. A. Moses, of Louisville; Rev. Dr. William Rosenau, of Baltimore, and Rev. I. L. Rypins, of Evansville. Dr. Philipson read a paper on "Jewish Sabbath-school Teachers and the Necessity of post-Confirmation Classes." An interesting paper on "Post-Confirmation Classes" was also read by Dr. Stolz, which was voted to be printed in pamphlet form.

Digitized by Google

THE death of William Steinway, of New York, the head of the great piano firm of Steinway & Sons, has caused universal regret. He was a public-spirited citizen and intensely unselfish. He possessed in a most eminent degree the respect and the good-will of his fellow-citizens. He could not be prevailed upon to accept public office, though much of his time was devoted to the welfare of the public.

A NEW synagogue was recently dedicated at Woodbine, N. J., The dedication services were held by Rev. Drs. Morais and Jastrow of Philadelphia. The edifice was built by the Russian colonists.

THE Purim Association ball, in New York City, will be held at the Metropolitan Opera House on Tuesday, January 19th. The ball will be opened with magnificent tableaux.

THE net proceeds of the Tea given by the Ladies' Auxiliary Society of the Har Sinai Temple, of Baltimore, are $515.54.

THE Hebrew Ladies' Relief Association of Cincinnati has disbanded. Its funds, amounting to $1,717.58, have been donated to various charities.

THE "Charity Organization Society" has been formed in New Orleans. The annual dues are $6 for men and $3 for women. The objects and plan of work are as follows: First—To protect the community from the imposture of mendicants. Second—To reduce vagrancy and pauperism, and to ascertain their true causes. Third—To prevent indiscriminate and duplicate giving. Fourth—To see that all deserving cases of destitution are properly relieved. Fifth—To make employment the basis of relief. Sixth—To elevate the home-life, health and habits of the poor. Seventh—To prevent children growing up as paupers.

THE Jewish Young Men's Association, recently organized in Kansas City, Mo., elected the following officers: President, I. E. Bernheimer; First Vice-President, J. C. Rosenberger; Second Vice-President, J. Lone; Secretary, Max Rosenwald; Treasurer, J. Weil. These, together with Rabbi S. Schulman, A. S. Woolf, Alexander New and Edwin Weil, compose the Executive Board.

ONE of the most noted of Sabbath-schools in New York City is the Religious-school connected with the Temple Beth-El. Mr. Sol. Sulzberger is the efficient Chairman of the School Committee; Dr. Kohler is the Superintendent; Dr. R. Grossman, Assistant Superintendent, and S. Weingart is the Principal. The school is also renowned for its many successful entertainments.

THE Rodef Shalom library of Philadelphia now contains 1569 volumes, classified as follows: Juvenile, 630; fiction, 475; Judaica, 184; poetry, 60; reference, 44; history, 72; biography, 38; science, 13; literature, 53.

PROFESSOR MORRIS JASTROW of the University of Pennsylvania lectured at the Peabody Institute in Baltimore recently on "Ancient Babylon and Nineveh."

Digitized by Google

THE number of books in the Keneseth Israel library of Philadelphia is 3509, classified as follows: fiction, 1451; juvenile, 653; German, 210; Judaica, 249; history, 277; poetry, 180; science, 134; reference, 109; essays, 91; biography, 35; French, 20.

THE Hebrew Benevolent Society of Baltimore, celebrated its golden jubilee by a banquet recently. Among those present were Governor Lowndes and Mayor A. Hooper. Toasts were responded to by these officials and Mr. J.Wyman. Moses Pels is the President of the Society.

THE Ladies' Hebrew Society of Ft. Wayne, Ind., which was recently organized for the study of the Bible. elected the following officers: President, Mrs. A. S. Lauferty; Vice-President, Mrs. L. Frankle; Secretary Miss Hannah Chaska; Treasurer, Mrs. Sol. Rothschild.

THE Congregation Adath Jeshurun of Syracuse, N. Y., has planned a fair, to be held from February 15th to 20th. The object of the fair is to raise funds with which to extend the work of the Temple among the immigrants.

THE sale of boxes for the ball of the Young Men's Hebrew Charity Association of Chicago realized $6,290. The highest price bid for a single box was $400. The amount in 1895 was $4,400. The proceeds of the last ball ball were distributed to the following institutions: School Children's Aid Society, United Hebrew Charities, Michael Reese Hospital, Jewish Training School, Home for Aged Jews, Sheltering Home, West Side Dispensary, Chicago Jewish Orphans' Home, Chicago Lying-in Dispensary, St. Elizabeth Hospital, Firemen's Fund, Home for the Friendless, Visiting Nurses, Illinois Training School, Humane Society, Model Lodging House for Women, McCown School for Deaf-mutes, Waifs' Mission, Alexian Brothers' Hospital, German Hospital, Higinbotham Fund, Hospital for Women and Children, Bureau of Justice, Labor Bureau.

UTICA, N. Y., is about to erect a handsome new synagogue upon the site of the "House of Israel."

A MEETING to discuss the advisability of continuing the Young Men's Hebrew Association of Pittsburg, Pa., has been called.

The ladies of Augusta, Ga., gave a charity ball December 30th.

A QUARTERLY meeting of the Daughters of Beth Israel, Philadelphia, was held on Sunday, December 13th, in the ladies' parlor of the synagogue. Arrangements were concluded for holding the Purim Bazaar, in aid of the Sabbath-school.

THE annual membership of the National Farm School has reached the number of 325. The school building, with its dormitory attachments, is now under roof, and the builders are proceeding rapidly with the interior.

MR. AND MRS. ALBERT M. GANS, of the City of New York, the parents of Mr. William A. Gans of that city, will celebrate the fiftieth anniversary of their wedding, on January 20th.

Digitized by Google

THE fifteenth annual convention of the Union of American Hebrew Congregations took place at Louisville, Ky, recently. The meeting was opened on Tuesday by President Julius Freiberg, of Cincinnati. Rev. Dr. Sale, of St. Louis, delivered the opening prayer, followed by the president's report. The convention elected Charles Goldsmith, of Louisville, chairman, and M. A. Marks, of Cleveland, secretary. It was decided to secure an endowment fund of $500,000 for the Hebrew Union College at Cincinnati, the executive board to have control of the same. Dr. D. Leucht, of New Orleans, guaranteed to raise $100,000 of the fund. It was also decided to take part in the Parliament of Religions at the Nashville Centennial next year, and the appointment of a committee of five to co-operate with the Central Conference of American Rabbis in making arrangements was recommended. The Sabbath-School Union was incorporated in the Union of American Hebrew Congregations. The National Council of Jewish Women was endorsed. There was a long discussion on the report of the Committee on Civil and Religious Bigots, which ended in the report being adopted. The report opposes any change in the constitution of the United States toward recognizing any form of religion, and it is recommended that the Board of Delegates inaugurate and maintain strenuous agitation to bring about the omission from all executive proclamations of phrases recognizing particular religious doctrines. The following executive board was elected: Isaac W. Bernheim, Louisville; Bernhard Bettman, Cincinnati; Josiah Cohen, Pittsburg; Max Dinkelspiel, Vice-President, New Orleans; Nathan Drucker, Cincinnati; Marks Fishel, New York; Jacob H. Fleisch, New York; Julius Freiberg, President, Cincinnati; William Goodheart, Cincinnati; Simon Heavenrich, Detroit; Lewis Heinsheimer, Cincinnati; Marcus Kohner, New York; Lewis Krohn, Cincinnati; Siegmund Levyn, Buffalo; Moritz Loth, Cincinnati; Moses Milheiser, Richmond; Morris Newburger, Philadelphia; S. W. Rosendale, Albany, N. Y.; Moses Schloss, New York; Alfred Seasongood, Cincinnati; Lazarus Silverman, Chicago; Isaac Strouse, Baltimore; Morris Tuska, New York; Moses Ullman, Cleveland; Julius Weis, New Orleans; Emanuel Wertheimer, Pittsburg; William L. Wolfe, Baltimore. Mr. Julius Freiberg, of Cincinnati, was re-elected president. Richmond, Va., was chosen as the next place of meeting. The twenty-third annual report of Secretary Lippman Levy was as follows: Two new congregations were admitted and two suspended. Since the opening of the college in 1895, $107,629 has been contributed for the support of students, and $203,389 for other purposes, a total of $311,019. The special donations to the stipendary fund during this period reached $63,182, making the net amount paid by the Union to that fund $44,446. During the past year $9,006 was received from congregations, $3,780 from annual contributions, $2,871 from bequests and donations, $1,400 to endowment, and $1,252 to stipendary funds, $2,985 interest; investments, $11,000. The total receipts were $34,457, including balance, November 1st,

Digitized by Google

1895, of $1,998. The total disbursements were $27,666, including Hebrew Union College $20,000, board of delegates $500, salaries $1,225, Sabbath School Union $200, circuit committee, $100, $4,000 investment; balance, $6.701. The library of the college contains 13,235 volumes, an addition of 363 during the year. There are 69 students—40 in the preparatory, 28 collegiate, and 3 to the Semitic departments. The 92 congregations belonging to the Union are credited with 9,034 members.

THE dedication of the new Temple, "Shaare Emeth" in St. Louis; will take place on January 6th, 1897.

Foreign Notes.

ENGLAND.

GEORGE FAUDEL-PHILLIPS, the new Lord Mayor of London, is the fourth Jew who occupies this exalted position in that city, the largest and most important in the world. Mr. Phillips comes of a prominent family, his father, the late Sir Benjamin Phillips, having been honored in like manner before him, in 1866, he having been the second Jew placed at the head of the corporation of of London. He was born in 1840; succeeded his father as alderman in 1888, having three years previously filled the office of sheriff of London and Middlesex. He has for the last three years been chairman of the special committee of the corporation, appointed to defend the rights, privileges and existence of the city under its present conditions. He has also, for several years, occupied the position of Governor to the Honorable Irish Society, a body which manages the extensive estates of the corporation in Ireland. He served the post of high sheriff in London in 1895, and is a magistrate and deputy lieutenant for London and Herfordshire, in which latter county, Ball's Park, his residence, is situated. In 1888 he successfully contested the Waterford division of Herts in the Liberal interest, but is now a Liberal-Unionist. He is a member of the firm of Messrs. Faudel-Phillips & Sons, warehousemen and manufacturers, Newgate Street. He married, in 1867, a sister of Sir Edward Lawson of the *Daily Telegraph*. The new Lord Mayor is a holder of high decorations from Belgium, Servia and Persia and other countries. He is a member of the Reform and Garrick clubs. He is President of the Jewish Orphan Asylum, Patron of Christ's, Saint Bartholomew's, Bethlehem and Bridewell Hospitals, and one of the directors of the Jewish Institution for the Blind. It is the ambition

Digitized by Google

of Lord Mayor Phillips to bring about the payment of the indebtedness of the London Hospitals, which aggregates $5,000,000, during his term. Lord Salisbury at the recent Guildhall banquet on Lord Mayor's Day in proposing the toast to the Lord Mayor and Sheriffs said: "I rise to propose the health of the Lord Mayor and the Sheriffs who are our hosts. In this case I may be permitted to add a special reason why I am glad to have the honor of proposing the

health of the Lord Mayor. In his case, as you are aware, the dignity is hereditary. Thirty years ago, when I first held Cabinet office, and was Secretary of State for India, I was confronted with the terrible problem of the Indian famine. The difficulty, of course, in the main, lay with those who were in India, but a considerable portion fell upon us at home, and then I found the wisest counselor and the most careful and zealous assistant in the father of my

Digitized by Google

Right Hon. friend, the Lord Mayor, who was then Lord Mayor of London. I shall never forget the kindness of the counsel and the assistance which he gave me—somewhat young and somewhat unexpectedly confronted with a terrible difficulty; and it is a matter of no small pleasure to me that I am here to propose the health of his distinguished son, who no doubt will adorn, as he did, the high office that he held. I propose 'The Health of the Lord Mayor of London and the Sheriffs.'"

COUNCILLOR LAZARUS HART was unanimously elected Mayor of Ramsgate. It may not be generally known, but it is an interesting fact that one of the principal wards of the municipal borough of Ramsgate is officially known as the "Sir Moses Montefiore Ward."

H. R. H. THE DUKE OF CAMBRIDGE, K. G., has consented, on the invitation of Lord Mayor Phillips, to open the new extension of the Jews' Hospital and Orphan Asylum, West Norwood, early in the spring. The Lord Mayor (president of the institution) and the Sheriff will attend in state. It may be interesting to note that H. R. H. the late Duke of Cambridge (father of the present Duke,) took more than a passing interest in the old Jews' Hospital in Mile End, and presided at many of the festivals which in those days were of annual recurrence. He took the chair at the dinners in 1843, 1844, 1845 and 1847.

AT the Hospital Sunday service in Dublin, at the Adelaide Road Synagogue, Rev. L. Mendelsohn preached a sermon before a congregation, composed largely of Christians The preacher drew a vivid picture of the work done by the hospitals.

SIR ALBERT SASSOON who recently died in England is said to have given over two million dollars to charitable enterprises during his lifetime. He was known as the Merchant Prince of India. Personal estate of the gross value of £385,249, and the net value £259,899 12s 3d., has been left by Sir Albert Abdulla David Sassoon. His son, now Sir Edward Ezra Abdulla David Sassoon, of Kensington Gore, Bart., is sole executor.

MADAME BARONNE HIRSCH has added another charitable endowment to her many benefactions. She has set aside a sum of from forty to fifty thousand pounds for the erection in London of a sanitarium for indigent Israelites suffering from phthisis.

AUSTRIA.

COUNT THEODORE ANDRASSY son of Julius Andrassy, the late famous Minister, has contributed 20,000 florins for a synagogue in Galzces.

THE Jewish community of Buda-Pesth contemplates the erection of a synagogue in the neighborhood of the new House of Parliament. The municipality has granted for this purpose a site

Digitized by Google

estimated to be worth 1,200,000 crowns, on condition that the Jewish community shall erect a modern school building to accommodate from 800 to 1,000 pupils. This condition has been accepted.

THE Hungarian deputies, Hollo and Meszlenyi, asked the Premier Banty how long the government was going to suffer the attacks of the "scoundrel Lueger," who, not satisfied with his anti-Semitic agitations in Austria, is sending agents to Hungary to disturb the peace and stir up religious strife among the inhabitants. Pamphlets also are distributed in which the masses are instigated against the so called "Jewish Magyars." The Premier, in his reply, regretted that Lueger, a "clown of a fools'-synod," had been considered worth mentioning in the house. His government would know how to deal with any one who tried to disturb the peace of the country. Pamphlets would be confiscated and any person found guilty of anti-Semitic agitations should be severely punished.

THE *Neologen* (Reform Jews) of Hungary are agitating for the creation of a Jewish bishopric, in order to be on equal footing with the non-Jewish congregations. The orthodox Jews, who are largely in the majority, object to any Jewish hierarchy as being opposed to the free development of their creed.

HERR MORITZ DUB, procurist for the firm of S. M. de Rothschild, died in Vienna recently at the age of sixty-six. Forty years ago the deceased, who was born at Boehmisch-Leipa, came to Vienna and obtained employment in the house of Rothschild as book-keeper. In 1888 he succeeded the late Herr Moritz von Goldschmidt as sole procurist. Herr Dub's advice was sought in all public transactions of importance.

HERR DAVID BERMANN, head of the well-known firm of booksellers, Bermann and Altmann, died in Vienna in his sixty-seventh year. Herr Bermann, who was a German by birth, resided in Vienna forty years. He possessed not only extensive literary but also bibliographical knowledge, which he readily placed at the disposal of science.

DR. LUEGER has been elected Deputy to the Diet of Lower Austria by what it has always pleased him to call the stronghold of the Jews—the Leopoldstadt in Vienna.

THE Hungarian Minister of Public Worship has bought the beautiful bronze statue, "Utolso szerelem" (last love) of Herr Josef Roma, a celebrated Jewish sculptor in Budapest, for the Hungarian Museum.

TWELVE Jews have been returned as members of the new Chamber of Deputies in Hungary.

THE Hungarian Minister of Public Worship has nominated as members of the Council of Public Worship Dr. Josef Banoczy, Director of the Jewish Teachers' Präparandie in Buda-Pesth, and Herr Samuel Bogoy, professor of the Buda-Pesth Trades' School.

Digitized by Google

MME. DAVID BISCHITZ, president of the committee for distributing Baron de Hirsch's benefactions in Buda-Pesth, has forwarded to the President of the Poor Children's Garden Society the sum of 20,000 florins, the gift of an anonymous benefactor.

A NEW Jewish community has been established at Buda-Pesth, with Dr. J. Joseph Konder, a former Chief-Rabbi, as its head. The congregation, while adhering to the Old Testament, rejects the Talmud. The prayers will be read exclusively in the Hungarian language, and mixed marriages will be solemnized.

THE first constituent meeting of about thirty Hebrew communities of Bohemia was held at Prague on November 1st. Dr. Bendiner, of the same city, as presiding officer, declared in his opening speech that the meeting was called to devise means of defence against anti-Semitism and indifferentism, two evils which endanger the Jewish home-life, and to show that the Jews love the country where they were born, and should enjoy the same rights as their fellow-citizens. A river, he continued, is of great value to a nation as long as its stream ends not in swamps; and so is the communal life, as long as it is not forced to a standstill; the mission of Judaism is to show that it can stand on the height of civilization and be a brilliant example to others.

AGREEABLY to the direction of Baroness de Hirsch, the distribution of the Baron's bequests to charitable institutions in Moravia took place on December 8th, the birthday of the testator. The total amount of the bequest is one million francs ($200,000), half of which is to go to Jewish institutions which extend their benefits to all deserving persons, irrespective of creed. The Baroness has created a Pension Fund of two million francs for employees of the Oriental Railways, with the stipulations that only those persons shall be beneficiaries who were in the service of the railways before 1890, when the connection of the late Baron de Hirsch with the company ceased.

THE Jewish candidates returned to the Hungarian Chamber of Deputies are as follows: Buda-Pesth (Leopold-stadt)—Dr. Moriz Mezey, a celebrated lawyer, re-elected; Szilagy Csek—Dr. Ambrois Nemenyi, a distinguished member of the former Chamber, re-elected, unopposed; Csacza—Leo Lanczy, Director-General of the Commercial Bank of Hungary; Okland—Dr. Franz Heltay, a brilliant journalist; Gyongyos—Dr. Soma Visontay, a celebrated lawyer, re elected; Bereczk—Dr. Armin Neuman, Professor at the University of Buda-Pesth, re-elected.

COUNT JOHAN NEPOMUK ZICHY has contributed 1,000 florins towards the restoration of the synagogue at Topolya, Hungary.

THE Hungarian Minister of Public Worship has nominated Dr. Béla Lázár, a brilliant journalist, as Professor at the Buda-Pesth Gymnasial School.

Digitized by Google

GERMANY.

THE Senate of the Academy of Arts, in Berlin, has arranged for the competition of Jewish sculptors for the Michael Beer prize of $560.00, the subject is "The Thirsty Find a Well."

THE late Felix Blumenthal bequeathed his whole property to the Hebrew community of Berlin.

THE committee for Chanuka benefactions in Berlin has again sent out its yearly appeal for contributions. The committee made Chanuka the appropriate occasion for presenting to the children of the poor co-religionists with such articles as clothes, etc., of which they might stand in need. Last year over 1,000 Jewish school-children were beneficiaries of this body.

DR. J. BAMBERGER, rabbi for over thirty years at Koenigsberg, died recently, age sixty-three years. Professor G. Bamberger, the Director of the Jewish Training School, of Chicago, is a brother of the deceased.

FROM Frankfort it is reported that a home for Jewish orphans will shortly be established in Ems, that most charming and idyllic of German "bäder." The scheme for the forthcoming "Maedchen-waisenhaus fuer Deutschland" is fairly comprehensive, as it is intended to educate there the children of poor parents who otherwise could not hope to be so well looked after, and the little inmates need not necessarily belong to the German nation. The committee includes, besides many prominent Germans, Grand Rabbin Zadoc Kahn, and Mr. Hirsch, of Nottingham, whilst the Rabbi of Frankfort, Dr. Horowitz, and Herr H. Sonneberg accept donations for the new asylum.

SOME weeks, ago at the anniversary of the establishment of the Rothschild Library at Frankfort-on-the-Main, and in remembrance of its foundress, Hannah Louisa von Rothschild, a marble bust of the deceased lady, the work of a Frankfort sculptor, was placed in the principal reading-room. The bust was the gift of Lady Rothschild, of London, Baroness Salomon de Rothschild and Baroness James de Rothschild of Paris.

MR. EDWIN ANGEL ISAACS, a native of London, who resided in Hamburg for the last 33 years, died there recently, aged 67. The deceased was head of the exporting house, E. Isaacs, and for nearly a quarter of a century he represented the Central-American and South American States as Consul in his adopted town. He was successively Consul of Colombia, and at the same time Consul-general of Paraguay, Consul of the Argentine Republic, of Ecuador, of Bolivia, and lately Consul of San Salvador and Vice-Consul of Peru.

THE Ezra Society in Berlin for the support of Jewish agriculturists in Palestine voted, at their last meeting, 8,200 marks for the benefit of the Colonies. During the last two years the society has voted 42,000 marks for this purpose.

Digitized by Google

THE Exhibition of Products from Jewish Colonies in the Holy Land, which recently attracted so much favorable attention at Berlin, has been transferred to Cologne.

BARONESS DE HIRSCH has given 100,000 marks toward the erection of the first People's Convalescent Home in Bavaria.

SEVERAL months ago, forty deaf and dumb Jewish gentlemen met at Berlin and formed a society "to foster the interests of the Jewish deaf and dumb in the German Empire." They have published a letter in *Der Israelit*, explaining their intentions and asking for the support of all Jewish communities. The president is Herr Willy Oppenheimer.

JUSTIZRATH MAKOWER has been elected First President of the Association of Lawyers in Berlin, in place of the murdered Justizrath Meyer Levy.

AT Stuttgart, it was resolved to establish the "Israelitische Landes Asylum and Unterstützungs Verein, the object of which is to provide a home for aged and needy Jews unable to work for themselves.

Dr. S. Ph. Nathan, the highly-gifted teacher of the School of Science, Arts and Languages of the Hamburg Talmud Torah, lately celebrated the fiftieth anniversary of his taking his degree as Doctor at the University of Jena.

THE executors of the late Moritz Gerson and his wife, Rosa Gerson, of Berlin have distributed bequests amounting to about $270,000. The residue of the estate is bequeathed in equal parts to the birth-places of the two testators, Königsberg in Neumark, and Fürstenberg in Mecklenburg. Half goes to the poor and half to the Jewish communities of the two towns.

DR. HAMBURGER, Chief Rabbi of Mecklenburg-Strelitz, celebrated his 70th birthday recently. During the years 1870 to 1873 he published "Realencyklopædie für Bibel und Talmud," to which he added supplements in 1886, 1891 and 1892 Among his other works are "Die Nichtjuden im talmudischen Schriftthume," "Geist der Hagada," and "Jesus von Nazareth."

MR. EUGEN ROSENSTIEL, representative to the Executive Committee from the Eighth (German) District, will celebrate the twenty-fifth anniversary of his wedding on January 17th. The large number of friends who have learned to appreciate the simplicity of his manners, which are the stamp of genuine kindness and benevolence manifest in his social life, and have witnessed the many noble deeds of benevolence and generosity that betokened the warm heart of a truly good man, will, no doubt, evince their love and admiration for him and his good wife, the noble partner in all his admirable actions, on that occasion. The inwardness of the noble couple's character is revealed by the noble gift of extensive grounds and large, well-arranged buildings which they presented to the Jewish community for the housing of poor children, in honor of the happy event. Brother Rosenstiel has not only evinced an

Digitized by Google

indefatigable zeal in spreading the Order and incessantly laboring for its advancement, but he has also taken an active part in many public benefactions, and thus devotes his life to afford to thousands relief and consolation, to make their life sweeter, purer and more enjoyable, and from thousands of hearts will a fervent prayer ascend to Heaven that he and his noble wife may be spared many years of happiness and benefaction.

FRANCE.

M. Fernand Cremieux resigned his membership of the Central Jewish Consistory of France immediately on being informed of his election. Another ballot will be necessary.

MM. de Rothschild Freres, according to their annual custom, gave 100,000 francs to the Prefect of the Seine for distribution among the poor of Paris.

It is reported that the splendid mansion occupied by the late Baron de Hirsch, and forming the corner of the Avenue Gabriel and the Rue de l'Elysee, is for sale. It was the residence of Prince Metternich, the Austrian Ambassador, during the Second Empire. The price asked for the house is believed to be £300,000.—($1,500,000).

THE civil and political status of the Jews in Algeria has once again given rise to a debate in the chamber of Deputies, in the course of which some bitter remarks were made against the late M. Cremieux as the author of the decree for the emancipation of the Algerian Jews. On the other hand, M. Bourlier, Deputy for Algiers, who defended the Jews, called the attention of the Chamber to the favorable impression which they had made on two eminent Governors-General of the Colony, Admiral de Gueydon and General Chanzy. More significant than the debate is an article which M. Francois Coppee, the Academician and poet, has written in the Journal on the same subject. M. Coppee, who spent some time in Algeria last Winter, has returned laden with a cargo of the prejudices which prevail there against the Jews. The Archives Israelites very justly condemns M. Coppee's inconsistency. He declares anti-Semitism to be absurd in France, and professes a horror for fanaticism and sectarian spirit, but he demands in Algeria the execution of the programme of the Jew-haters. That which he abhors and reproves inFrance he patronizes and recommends in Algeria.

HUMANITY mourns the death of one of the noblest women of this century, of a woman whose heart was ever open for the needs and wants of the poor, who gave with a lavish hand, and whose benefactions were unstinted—Madame Furtado Heine. She was born in Paris, and was in her seventy-fifth year. She was the daughter of M. Elie Furtado and a granddaughter of Abraham Furtado, of Bordeaux, who presided over the Sanhedrin convened by Napoleon in Paris in 1807, and who was a relative of Isaac D'Israeli. Her mother was a Fould, and during the forties she married Charles Heine, son of Salomon Heine, the nephew of Hein-

Digitized by Google

rich Heine. She had no children. A niece of hers, whom she adopted, married General Michel Ney, and at his death she married Victor Massina, the Duc de Rivoli. She devoted a great portion of her large fortune to charity, without discrimination of creed. Her funeral, at which Grand Rabbi Zadoc Kahn officiated, was as plain as the circumstances permitted, in accordance with her wishes.

THE front of the newly-erected *Palais de Justice* of Paris bears, as symbolic of the purposes to which the building is devoted, two tablets with the inscription of the Decalogue upon them—certainly the most pronounced recognition of the fountain of justice upon which modern civilization rests.

WITHIN recent decades a merked impetus has been given to the study of Philo Judæus, and the historic importance of his writings has been fully recognized. A paper which M. Theodore Reinach recently presented before the French Academy of Inscriptions, confirms Philo's critical judgment.

M. AUGUSTE MICHEL LEVY, Professor at the School of Mines and Member of the Central Jewish Consistory of France, has been elected by the Academy of Sciences a member of that body, in the section of Mineralogy and Geology.

RUSSIA.

OF the Hebrew firms which took part in the industrial exhibition at Nijni-Novogorod, Russia, two received the Russian Eagle (highest prize); thirteen the gold medal, twenty the silver medal, and forty-two received diplomas. Further acknowledgments were given to the Society for Education of Jews in Russia, the Institute for Deaf and Dumb, and the Hebrew Trade School in Minsk, and the Jewish Schools in Orscha and Ostraha.

RUSSIA has a Jewish population of over five millions—and only 515 schools for their children! 110 of these are State institutions, 83 are founded by Hebrew communities, and 322 are private institutions. In the district of Kiev, with a Hebrew population of 1,500 000, 118 schools are provided for about 40,000 children. Most of them receive their education in Cheder schools, of which there are 2,885 in the district—one Cheder to 554 inhabitants.

SEVERAL prelates of the Orthodox Church are urging the government to prohibit Jews, both in towns and villages, from carrying on trade on Christian holidays. Their efforts are believed to have every prospect of success in view of the great influence which the high clergy at present exercises upon the government.

OF the 268 Jewish students who applied for admission to the University of Warsaw, only thirty have been admitted. The two gold medals in the gift of the medical faculty this year have been awarded to Jews, to Dr. Rosenthal, for a surgical, and to Student Goldbaum, for a pathological treatise.

RECENTLY published statistics for the year 1893 display the

Digitized by Google

following facts as to the population of the Kingdom of Poland : The total population, 8,808,696, included 1,242,625 Jews, being 13.4 per cent. Most of these live in the towns, constituting 44.6 per cent., whilst in the country there are only 165 811—2.6 per cent. Some cities are entirely inhabited by Jews; such as Ryki with 99.67 per cent., Komarowska and Izbica with 97 per cent. The government of Siedler contains 64 per cent., Lomza 47, Lublin 45, Suwalki and Radom 42, and Warsaw 33 per cent. Kielce has only 22 per cent.

In Warsaw, in a population of 553,643 there were 195,481 Jews, of whom over 100,000 were females. In the government of Wilna, among 1,594,809 inhabitants there were 239,053 Jews.

The question whether temporary synagogues may be attached to Jewish hospitals for the benefit of the patients, has just arisen in Rostov-on-the-Don. The town possesses a hospital and infirmary for Jews, supported by the local Jewish community; and the patients, being unable to attend a synagogue outside, attend services held within the institution. But the local police have now prohibited Jews in the hospital and infirmary from holding services. They base their prohibition on the rule that Jews are allowed to hold services only in duly licensed synagogues.

In the Province of Podolsk, Jewish laborers of both sexes are employed on farm work on the estates of Count Stadnizky. Their wages are 40 kopecks per day.

The Kiev police are giving themselves considerable trouble to disturb the local Jews. The police official of the Podolsk District paid a surprise visit to all the houses recently, and arrested 63 Jews on the ground that they had no right of residence in Kiev.

The *Sibirskiy Viestnik* states that several caravans of goods have been stopped at Tomsk and prevented from going to Eastern Siberia, as their owners, who are Jews, are prohibited from entering that region. This new order has come to the Jews as a surprise.

When applying for admittance to the State's examination for Rabbis, in Russia, the candidates have to enclose their photographs.

PUBLISHERS' NOTES.

Messrs. Reed and Barton, Silversmiths of 41 Union Square, invite inspection of their new products in sterling silverware, prepared especially for the holidays. Elegance of design and the highest standard of workmanship are attained in these productions. Business men and others who find it more convenient to make their selections down-town can see a complete assortment at their branch store, 13 Maiden Lane.

Something about Mineral Wool.—From time to time much has been printed in regard to Asbestos, but little about Mineral Wool which is an artificial product combining the same mineral compound, and in its uses, fireproofing, deadening of sound, and insulation of heat and cold in

Digitized by Google

various kinds of buildings. Mineral Wool is the product of a mixture of silica, alumina, lime and magnesia, which after fusing in the furnace is run out and caught by a jet of superheated steam which converts it into a fibre resembling cotton, and is in England called Silicate Cotton, but in this country it is known as Mineral Wool.

The uses to which this product is put are numerous and varied, but it cannot be woven as Asbestos may be. It is chiefly used in lining frame built dwellings, that is, by filling in whole depth of studding from sill to plate, interior partition walls, and under the roof. This is done to insulate from heat and cold and also prevents the terrible nuisance of having rats and mice overrun your house. For deafening floors, it is laid between the rough and finished floors, or by nailing cleats 3 inches below the top of the floor beams or joist, on which cleats, rough ⅛-inch hemlock boards are laid to hold the Mineral Wool, which is filled in to the top of joists and the floor laid on. Many will think this expensive, yet when you consider the degree of comfort derivable and, further, the fact should not be lost sight of either *that by the saving in fuel bills the Mineral Wool will soon have been paid for* and afterwards the saving represents a profit to the occupant.

Another use to which Mineral Wool is put is in making up Sectional Pipe Covering, for steam and chemical purposes. Also in the building of Cold Storage Warehouses and in Breweries. I know that many hundreds of tons of Mineral Wool have been used by the large packers and cold storage firms in the West with perfect success. Why should it not find favor also in the East? Sawdust is cheap, but it is somewhat dangerous too, by its liability to decomposition, by wet, followed by spontaneous combustion. Many icehouses have burned down and few know the reason why, but just let them think this matter over and the reason is not far to find. No other article or product used in a building can give equal satisfaction in fireproofing, insulation of heat and cold, or deadening of sound yet this is achieved by the use of this one cheap material.

THE EYE PLEASED; THE MIND INSTRUCTED; AMUSEMENT AND INSTRUCTION BY STEREOPTICON.—If you are interested in lantern-ology and wish to pass an agreeable and profitable hour, pay a visit to the busy establishment of Riley Bros., 16 Beekman Street, New York. The largest stereopticon outfitters in the world, whose stock of lanterns, slides and accessories is the finest and most complete of its kind.

To meet the demand of ministers, educators and lecturers in the United States for their justly celebrated line of goods, and to afford opportunities for the hiring of their extensive line of choice slides, agencies have been opened in all sections of the country, from the Empire City to the Golden Gate.

The finest lantern which Riley Bros. turn out, gives the most powerful lime light in the world, from 1,500 to 1,800 candle power, and such is its superiority in construction and action that they were awarded a prize medal and diploma at the recent World's Columbian Exposition at

Digitized by Google

Chicago, in 1893. Lanterns are supplied also fitted with oil, oxygen and ether, electricity, and acetylene gas.

The slides comprise thousands of views on innumerable subjects, including history, travel, literature, science, bacteria, etc., also maps, hymns, songs, portraits of celebrities, statuary, slipping slides, dissolving effects, etc.

Besides their many patrons in the educational line, the home is also well represented, for home amusements are the best and children love pictures. Parents, guardians, and such as have the care of little folks, will find here both lanterns and slides suited to their needs, in great variety—these furnish a never-ending source of delight to children and of pleasure to their elders.

How is Your Supply?—It is, indeed, unfortunate to have the supply of coal fail just when the cold weather demands an unusual amount. It is equally unfortunate to have the supply of vitality exhausted just when the cold weather demands an unusual outlay. These unfortunate conditions can easily be prevented, simply by laying in the winter's store. That is, if you take cold easily and your colds are liable to hang on; if you are debilitated and hardly feel prepared to enter upon your winter's work, and if you have not the strength to face the chilly winds of winter, then lay in a good supply of fuel for the body to fortify it against attack. Scott's Emulsion of cod liver oil with the hypophosphites of lime and soda is such a valuable food. It makes red blood, good flesh. and imparts strength to the whole nervous system.

As to what Constitutes Beauty there are a variety of opinions, but there is no denying that a sallow, pimpled or freckled complexion mars the effect of fine features and other traits of personal comeliness. Ladies should bear in mind that Glenn's Sulphur Soap endows the complexion with marvelous purity and softness and is far more healthy than any cosmetic.

The amount of alcohol in Braunschweiger Mumme is so small that it can be used as freely as desired, and we recommend it particularly to old people whose powers of digestion and assimilation are waning. By them it will be found a most generous re-inforcement to the failing forces of life, and will conduce toward length of days and enjoyment of old age.

For Over Fifty Years.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Enameline now has the largest sale in Europe of any stove polish made.

The Second Summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of Gail Borden Eagle Brand Condensed Milk do not so regard it.

Digitized by Google

THE MENORAH

VOL. XXII. *FEBRUARY, 1897* No. 2

IGNORAMUS! IGNORABIMUS!

THIS exclamation of the great physiologist, one of the most profound students and academic teachers of Germany, Emil du Boys-Raymond, whose earthly career closed a few weeks ago—these winged words uttered before one of the most brilliant assemblies of scientists in Leipzig—will forever bear testimony to the greatness of the man who had the courage to recognize the limitation of man's ken. We say advisedly, courage! The Darwinian doctrine of evolution, as the final explanation of the development of all visible forms of life from the simplest beginning, was making its triumphant round through the learned centres of the world and making captives of nearly all the luminaries of philosophy and natural science. In all universities sounded the cry "Eureka." No need any more for the assumption of a Creator, for a *Deus ex machina*, the mystery is solved. No longer any need for divine light upon the origin of the world; nature itself had divulged the secret of its growth. Kant and Laplace had established beyond cavil, through the nebular theory, the fact that the earth was but a spheroid which, by expulsion from the mass of star-dust, was whirling in rapid ceaseless dance and gradually cooled off, until a crust had been formed which admitted the sprouting forth of vegetables, and the protoplasm developing in the ocean "met by chance" conditions which gave the impulse of cellular growth, developing into the millions of forms of animal-life. How this all came to pass was revealed by the great scientific adept, Charles Darwin, whose devotion to scientific investigations and sagacious deductions will secure him imperishable fame in the progress of science.

It was in the very zenith of this triumphal march of Darwinian discovery that du Boys-Raymond had the cour-

Digitized by Google

age to cry a halt and to tell the philosophical wiseacres: "Thus far wilt thou be able to go and no further." He read a paper before the assembled teachers of natural science on "The Limitation of our Knowledge of Nature," wherein he demonstrated at the hand of principles established with mathematical certitude, that the transition from living matter to self-conscious mind, or rather development of matter into mind, is beyond human conception. Du Boys-Raymond, the greatest authority on the magneto-electric force governing the organs of the living body, one of the best known investigators in the field of physiology, a follower of Darwin, and interpreter of the theory of evolution, could not chime in with those who proclaimed from the housetops that the world-riddle had been solved for all times and that the workings of nature had been laid bare, to be read by all who took the trouble to study the works of Darwin. He drew the line where it had to be drawn always and where it will have to be drawn forever, as expressed in the words with which he closed his remarkable address, "Ignoramus, ignorabimus!" We can not rise beyond the limit of our finite reason, we can not rise superior to ourselves and comprehend the wonderful magic light which illuminates our being, enabling us to ascend with the help of that divine light to the orbits which float in infinite space, held there by laws which we compute and which we follow in their gyrations, rotations and cycling courses, to determine in advance the positions which by law eternal and immutable they are compelled to assume. We construct instruments which force these winged messengers of divine omnipotence to reveal the elements of which they are composed, but we can not fathom the majesty and power of the light which constructs them. We watch and spy the inner workings of every animate and inanimate thing that comes under our observation, we analyze matter to its most infinitesimal parts until the concrete particle is no longer accessible to vision, but we cannot touch that intangible something, which we call mind, for which we even fail to coin a name that defines its substance. We study psychology, that is, we observe phenomena

Digitized by Google

of the soul, and stand in awe before manifestations which defy explanations and before which all our vaunted wisdom shrinks into stupidity.

And verily, as the great du Boys-Raymond in the honesty of his soul frankly confessed the inability of the scientist with his finite mind to comprehend the infinity of that finite understanding, so must we—in the presence of the world's search for that infinite mind, which is the essence and fountain, the quintessence of all mind, a search going on ever since a record of man's doing on this sublunar body is in existence—confess: ignoramus! ignorabimus!

Great confusion in the camp of agnosticism and materialism! What! one of the brightest disciples of Darwin! has he proclaimed the utter inability of man to pass the limit set up by nature itself? Will we never be able to lift the veil which covers the mystery of mind's origin and growth? And if we cannot trace the metamorphosis of matter into mind, the workings of which can be observed by our bodily senses, how will we be able to deny existence to that cosmic Mind, which we have been trying to do these last hundred years? And what will become of our wonderfully-constructed philosophy which reasoned the Omnipotent Creator out of existence? The distress was great; nor was there any help for it.

Ever since that time agnosticism has declined to a considerable extent, and the more modern philosophy is searching for a plank that will bridge the chasm which has so often been held up as the divide between science and religion. And it will be found, if science will cease to dogmatize and not follow its ancient antagonist—religion! What do we say—religion? No—a thousand times no! Religion has not antagonized science; the churches have done so, and the churches have seen the error of their ways and are looking for a court of arbitration. Religion is, in fact, the oldest science. From the moment that the question forced itself upon thinking man, What am I? where am I? and what is becoming of me? The struggle for existence may have thrust these questions aside for the moment, but they remained

Digitized by Google

forever as problems to be solved, and from the solution of which depended the welfare and well-being of the individual man, of his social status and of the building up of the future. "To know," says Ernest Renan, "is the first word of the symbol of natural religion, because to know is the first condition of the relation of man to things, of that penetration of the universe which is the intellectual life of the individual; to know is to be initiated to God." Thus the efforts of man to attain some conception of God, whose workings in the world manifest to the senses were revealed to him in his own inner life, in his soul-life, remained through all history the impulse of all actions, of the family, tribe and nation, and is the great background of all history. Out of the confused efforts to reach firm ground in the search for the infinite, the supreme Mind governing all things, we see supreme minds rise, and upon the conception by them formed of the essence and being of the Universal Father, elaborate a system of morals, ethics, rules of conduct which were best adapted for the social development of the tribe, race or nation for which they were applied. These sublime leaders became founders of religion, prophets, seers, saints and holy men. The credentials of their mission are found in the teachings which they brought down from heaven, as it were, in the exemplification of the lessons which they imparted by their own lives and the lives of their followers and disciples. It is not surprising that these teachings were called Divine revelations; in reality they were. Did they not draw the wonderful insight into the mysterious working of the Cosmos from the light of which their own intellect was reflection, more or less strong? Was not their enthusiasm, their will-power, their energy, their idealism, an inspiration from on high, the enabling act, without which they could never have accomplished what they did? And is not the under-current of all the revelations thus made identical in aim and purpose? Is it not the inculcation of morality, right doing, right living, justice, benevolence, righteousness, love of fellow-men, unselfishness, marital purity, which all teach and inculcate? Moses, Jesus, Buddha, Zoroaster, Confucius, do not differ in

Digitized by Google

the fundamental principles of right conduct of life, and it may be safely asserted that the follower of any of the religions taught by either of them, who practices the precepts laid down, will be a good man, and deserves the appellation of son of God. Of course, the forms and ceremonies fitted the habits and customs of the people that were to be affected by the revelations, and it is these forms and ceremonies in which the philosophical and ethical verities were clothed that made that deep impression which outlasted the ages.

Nor are the ideas underlying the various systems of religion of equal grandeur and it must be conceded that the system which outlived and overlapped all others must have done so because of the greater intrinsic depth of the truth which it embodied. It must be also admitted the Mosaic revelation has obtained a more firm foothold upon mankind than any other, because in its march through the ages it has converted mankind to the belief accepted by the civilized world of an incorporeal Supreme Being in whom we have our being and outside of whom there is no other reality. Is not the religion of Jesus of Nazareth Judaism without its tribal, priestly and national ceremonialism, is not Mohammedanism Judaism, made acceptable to the Arabic populations by the adaptation of the ceremonial shell to the idiosyncracies of these people? We say the religion of Jesus, as differing from the religion of the churches which became quickened with the philosophy and ideology of Hellenism and pagan gnosticism. As to the conception of God, no doctrine has surpassed that taught by Moses and elaborated by the Prophets. Is there any thing more sublime in all human ken and philosophy than the expression of Moses, who desires of God the boon of seeing His refulgent Majesty. "You can see me after I have passed," was the reply; "because mortal man can not see Me and live!" Ignoramus! Ignorabimus! There is that limit to our knowledge of the supreme cosmic Architect which we cannot pass as long as we are in the body. It must be sufficient for us to have an irrepressible longing for greater knowledge of the mystery which surrounds us and to search and speculate and think and dive down to the very abyss of

Digitized by Google

investigation, but we will have to return to that very longing within ourself and find there the Jacob's ladder which leads up to the heavenly throne of the Father. The impossibility of having more than a very faint conception of the Ruler of the Universe has helped wonderfully the propagation of religions like Christianity and Buddhism. They present a God-attached being with human forms, human passions but of love so overwhelming and overshadowing, a love capable of self-annihilation for the redemption of the suffering human race, that can be comprehended by the masses of humanity, on whose bosom they can lean, of whose sympathy they can be assured and whose life can be made an exemplification for mortal man to follow. Not so the Supreme Spirit, the God of justice, of righteousness and love, who has nothing in common with the throbbing and ebbing heart of man. But in spite of the attraction offered by other religions, it is Jewish monotheism which has gained the mastery and holds its ground as firmly to-day as it did during the time when it had no greater following than that of the puny tribe who carried the doctrine through the ages, defying sword and fire and suffering and persecution.

If even religion confesses that we can have no greater knowledge of God than what we find in our own consciousness and conscience and in the manifestation of Him in the past in history, can science give us any greater assistance? Or dare science step forth and disprove the existence of the sublime Master and Ruler?

Science has worked miracles. It has established the greatness of the human mind. It has penetrated depths which seemed inaccessible to man, it has introduced man to the world of minutest form and life, has enabled us to read in the stars what elements they are composed of, has increased the comforts of life a thousand-fold, has annihilated time and space, but, after all, *cui bono*? Has science increased the happiness of the greatest numbers, has it helped to make men more contented, has it diminished greed, rapacity, vice, disgust with existence, has it brought about a better observance of the Ten Commandments?

Digitized by Google

Nevertheless, science is doing its work well. Its devotees are the most unselfish workers in the workshop of God, they are the prophets of modern times in their own sphere, they spy the secrets of nature that were hidden these millions of years, they teach us the immutability of nature's law by which this wonderful piece of sublime mechanism is ruled and governed, they have driven out ignorance and superstition and have enabled us to enhance the purity of our conception. But it is futile for them to fight the windmills of a Mosaic cosmogony, which never existed because it never presented a scientific theory of world-creation. As a legendary conception of prehistoric nations of the world's springing into existence, it is unsurpassed in literature and poetry. It even presents in its account some resemblance to the system of modern constructionists who tell of the history of the world's creation as if they had a chance to peep behind the scenes. Do we not read there that the earth and water were there first, followed by the vegetable kingdom and after that by the animal creations of sea, air and earth, crowned by the appearance of man. But it matters not what is related there, because the Mosaic account never made the pretence of being a handbook of science. What the Bible meant to be and what it stands for to-day, is as a book of morals, of ethics, of good conduct, of rules of life, and of state-craft as far as the Jews were concerned who were to live under it as their constitution.

Judaism never compelled belief in any of the legends of the Bible as verities, nor did it place any value upon the miracles related therein. The value of miracles as a proof of God's existence is even repudiated in the Talmud. No, to fight the Bible does not come within the province of science. Whatever corrections science makes of the theories entertained in previous periods will hold their ground against the efforts of the most powerful bodies of ecclesiastics, of whatever creed. The Church could burn the body of Giordano Bruno, but it could not burn Kepler's proof of the heliocentric verity as against the geocentric theory which the Church maintained. The Darwinian theory has dug a new path in

Digitized by Google

the progress of investigations, so has Harvey, so has Lister, so has Pasteur, Koch, du Boys-Raymond and Virchow; but with all the wonderful discoveries made, we have not come any nearer to our knowledge of God's essence and being. Though the existence of sun-rays that could not be seen by the human eye was surmised and even theoretically established, it required the discovery of Professor Roentgen to make the fluorescent emission of cathode rays establish their reality. And it is the existence of religious emotion and sentiment in the human heart which has been the great impulse in determining the actions of man, which to this day is his solace, his comforter, the compass by which the family, the state, by which society is guided and forever will be, nor can humanity be deprived of it without chaos ensuing. Science has its field, religion has its field. Let the influence of science be wielded to make religion purer and more efficient, help to make it ideal, more lofty; and to do this, no conflict need be conjured up, because the verities discovered and exemplified will exert their influence, let the clerical powers be ever so aggressive. Let us reverently search God in nature's relations, and as for any progress in obtaining better proofs of his existence and government, let us mind the words of Moses, "You can see me after I have passed, but my face you can not see and live" and with du Boys-Raymond, "Ignoramus, Ignorabimus."

THE POETRY OF THE BIBLE

By Rabbi Rudolph Grossman, D.D., of New York

WHAT is the function of poetry in the household of life? Is poetry, like mythology, a child of the imagination, singing in rhythmic words melodious strains that please the ear, but doomed to die as civilization advances and thought grows? Is poetry but a magician's wand, to summon before the human eye air-castles of fiction, brillantly lit for an instant, only to vanish into mist at the first touch of reality?

Digitized by Google

Or has poetry her distinct domain in which she alone is mistress, as science and philosophy hold absolute sway in their respective realms? Are there peaks of thought that only her feet can scale, from whence she announces messages of comfort and inspiration to humanity?

From time immemorial poetry has been the blessed companion of the human race. Her words have inspired courage in the hearts of the feeble, her magic touch has thrilled the soul of man, and impelled him onward on the path of progress; her light has scattered many a black cloud of despair, and kindled hope in bosoms dark with sorrow. She has been the great reformer, and, wherever the love of her was strong and healthy, there sin and wickedness could not flourish. Like the calm blue sky, the motherly rebuking face of Poesy has shone upon life and quickened it with truth and love.

Indeed, poetry, twin sister of religion, breathes into the soul the fragrant breath of the ideal. She wings the heart with the pinions of eternal light, and lifts man to the sunlit mountain-tops of the divine and kindles on the altar of life the flame of devotion and heroism. In her hands is the key to the hieroglyphics of nature. She unlocks the secret doors to the treasures of the soul. Thought and emotion are the materials of which poetry is fashioned, and truth is the royal apparel in which she is robed. As Lowell has said, "Poetry is something to make us wiser and better, by continually revealing those types of beauty and truth which God has set in all men's souls." The true poet is very near the oracle. He is the prophet who depicts the glories yet to be attained. He is the priest who ministers in the temple of virtue.

Not in the commonplace ability of juggling with words and combining these in rhythmical order lies the genius of the poet. He must have an eye that can pierce into the very heart of things, and behold underneath the fleeting phenomena the imperishable truth. His thoughts must be thoughts that strike and his words must be words that burn. It is his mission not to sing nightingale songs that fall as music on the ear, but to touch the deepest depths of man'

Digitized by Google

heart and awake therefrom a ringing response to all that is purest and holiest. Only then is the poet true to his mission, when he administers the comforts and breathes the thoughts of religion. He is the eternal protest against atheism in that he displays the beauty of the ideal.

If inner thought, more than external beauty, constitutes the essence of poetry, where in all the range of literature can poetry be found that can surpass that of the old Bible? There be some that will shrug their shoulders in disdain at this assertion. Contempt for the Bible and for all connected therewith is to-day considered as a *sine qua non* of intellectuality among our so-called enlightened. To be ignorant of that book is quite in fashion among a certain class of Jews distinguished rather for snobbishness than for real intellectuality, and of which they boast as an evidence of their emancipation from all that is ancient and antiquated. Tennyson and Schiller are greater favorites than the poets who composed the Psalter or the Book of Job, though it is to the Bible that a Tennyson and a Dante or a Milton owe their noblest inspiration. Not the Bible that has survived the test of ages, but *we* are the losers, if we deliberately turn away from the gems of truth that adorn almost every page of that sublime book.

Hebrew poetry differs with regard to external construction to a considerable degree from the poetry of classic or modern tongues. The form of the poem varies in accordance with its internal spirit by which it is absolutely controlled. Though the Hebrew poets are evidently acquainted with all the methods of artistic expression used by the poets of other nations as means of embellishment, yet, they did not pay rigid obedience to the rules of the poetic art, subordinating external arrangement and form to the thought. Rhyme, though occasionally employed to give strength to the thought, occupies by no means the important place that it holds in Arabic poetry. The principle of metre is but little employed, though savants even as far back as Josephus have attempted to fasten a system of metres upon the poetry of the Bible.

The distinguishing feature of Hebrew poetry is what is

Digitized by Google

technically called parallelism, in which the rhythm consists in an equilibrium of thought rather than of feet and syllables. As the ebb and flow of the tide, as the voice and its echo, so runs the current of Hebrew poetry. Uniformity and symmetry vanish under the passionate outburst of emotion. These Hebrew poets are terribly in earnest and have no time to devote to artificial modes of construction. Their bosoms heave with volcanic thoughts and, like the madly-tossed waves of the ocean, their ideas refuse to be chained by any external fetters. And, yet, it must not be supposed that Hebrew poetry lacks the elements of external grace and elegance. The majestic flow and cadence of the Hebrew verse stands almost unparalleled. As Ewald says, "Hebrew poetry is distinguished by a simplicity that cannot be found anywhere else; a natural grandeur that knows only little of fixed forms of art, and which, even when it uses them, does so, unconscious and neglectful of them, overflowing with an internal fulness and grace."

The Hebrew language which, as Herder has shown, is peculiarly flexible and, like the Italian, lends itself most easily to music, has contributed in no small degree to the melody and natural rhythm so characteristic of Hebrew poetry. Like all Orientals, our poets used figures of speech most abundantly. Inanimate objects are personified. Heaven and earth, ocean and rivers, mountains and hills, are represented as singing aloud the praises of the Almighty. These old poets penetrated into the very heart of nature, and described her various phases. The grandeur of storm and tempest, the awe-inspiring power of the ocean, the sublimity of day and night, the beauty of the cloud and the calm, are described in pen-pictures that for wealth of energy and rugged force of language are truly marvelous. The land of Palestine in which they lived, a land of wondrous natural beauty, in which barrenness and fertility, mountains bleak and snow-capped, and valleys covered with abundant verdure, are found side by side, furnished the poets a wealth of natural illustrations of which they most admirably availed themselves.

Gifted with an intuitive yearning for the sublime, the

Digitized by Google

Hebrew people had from the earliest times a genius for high sentiment and fervid emotion. Poetry, the language of the heart, pervaded their life and history. Their ordinary speech was a kind of poetry, full of imagery and of heart-passion. The lofty ideals kindled in them by the flames of Sinai found expression in poetic outbursts. As Professor Reuss so excellently says: "All that stirred the souls of the multitude was expressed in song. It was indispensable to the sports of peace, to the rest from battle; it cheered the feast and the marriage; it lamented in the hopeless dirge for the dead; it united the masses; it blessed the individual, and was everywhere the driving-wheel of culture."

But it is as religious poems, expressive of the soul's deepest emotion, that the old Biblical songs stand without a rival. While for the Greek and the Roman, nature was a scene of chaos and strife and sensuous passion held unbridled sway, the Hebrew beheld order and harmony everywhere; for behind the scenes of nature, with all its carnage and turmoil, his spiritual eye saw the majestic glory of the One guiding with unerring hand the forces of nature. And as they beheld harmony in the external world, so also in human life. All the profound experiences that from the birth of man have harrowed his soul and crushed him under their weight of mystery find treatment at the hands of our poets. The sorrows of the righteous, so often worsted in the battle of life, are to their God-intoxicated minds not evidences of sin, but stepping-stones to eternal glory. However heavy the burden that the good must often bear, made doubly galling by the sight of the apparent prosperity of the wicked, yet, say these Biblical poets, there are treasures far more valuable than earthly gems that form a coronet about the brow of the true and the brave, the treasures of inner joy, of a soul at peace with itself and its destiny. Life presents its inexplicable riddles; the web and woof of existence is oft interwoven with threads of anguish, but at the loom sits God, a benign Providence, and in His own time the pattern shall be revealed in all its beauty and perfection. Their poetical eye, though not blind to this scene of strife and

Digitized by Google

bitterness, behold! kindled by the Divine hand, the star of peace and hope shining brightly. Yet the varied phases of human experience, hope and faith, love and adoration, conflict, agony, despair, the Hebrew poets embrace in their songs, and find for every pain its ointment, for every pleasure its admonition, for every defeat its victory, and for every triumph its warning voice in the one thought, God rules.

From this point of view, Hebrew poetry has developed a literature that far excels the finest productions of other cultivated nations—as the Indo-Germanic races and the Hindoo—and which yet to-day is the fountain-head of the world's comfort and truth. In other languages the poems are sparks from the anvil of genius. Among the Hebrews they are live coals from the altar of devotion. Even their battle-songs are highly devotional, glowing with an enthusiasm of pious thought and feeling. These old songs of Moses, of Deborah, of Hannah, of David, however different their tone and contents, all agree in flashing back upon us the sense of an ever-present, ever-living God. And they are set to every thrill of the pious soul, whether it be that of reverence, gratitude, penitence or obedience. For was it not the mission of the Hebrew, to use the words of Milton:

"To celebrate the throne and equipment of God's Almightness,
To sing victorious agonies of martyrs, saints and heroes, their deeds and triumphs,
To describe whatever in religion is holy and sublime,
And in goodness amiable and grave."

What a mighty grasp these old Hebrew poets have upon the human heart! No poetry wields such an influence for good. The Psalms of David, the sufferings of Job, the Proverbs of Solomon, the predictions of the Prophets—what other productions can boast of so wide a sway and so universal an influence? To how many aching hearts and sorrow-darkened minds have the Psalms been a perpetual well-spring of life and peace! How many sorely-tried pilgrims have quaffed refreshment from Job! Strange irony of fate! Christian prejudice has embittered the life of the Jew, and yet it is his Psalter and Prophets that, in church

Digitized by Google

and home, these hundreds of years, constitute the very source of Christian inspiration. Truly, Hebrew ethics feed to-day all the streams of culture. "The stone that the builders have rejected hath become the chief corner-stone."

Though the poetry of the Bible is almost exclusively religious in its tone, yet we have abundant evidence that the poetic literature of the Hebrews contain a large collection of poems relating to historical and social events, to the every-day life of the people, most of which, however, have been lost to us. Battle-songs that no doubt were sung by the soldiers as they advanced to the charge are still preserved—as, *e. g.*, Psalms xx. and lxxxiii. The songs of Moses and Deborah clearly celebrate victories achieved. (See also Numbers xxi. 14, Josh. ix. 13, 2 Sam. i. 18.)

Though a Sappho, the favorite poetess of Greece, singing in sensuous strains of love, could hardly arise among so earnest a people as the Hebrew; yet pure love found its enthusiastic champion among the poets of the Bible in the author of the Song of Songs:

"Set me as a seal upon thine heart, as a seal upon thine arm,
For love is as strong as death, jealousy is cruel as the grave.
The flashes thereof are flashes of fire, a very flame of the Lord.
Many waters cannot quench love, neither can the floods drown it.
If a man would give all the substance of his house for love, he would utterly be condemned."

So sang Sulamith.

Another poet extols woman in terms of highest praise, while still another glorifies friendship. Even riddles, a species of poetry very popular among the Oriental nations, find some illustration in the Bible (*e. g.*, the famous riddle of Sampson, and several in the Book of Proverbs—xxx. 15, xvi. 30, xxiv. 28.)

While the epic, the dramatic and the pastoral are hardly to be found in the poets of the Bible, yet epic, dramatic and pastoral elements are employed by the Hebrew poets, finding, perhaps, their climax in the idyllic drama, Song of Songs, and in certain parts of the prophetic poetry (*e. g.*, Isaiah lii., 13 to 53.)

To the poets of the Bible outward beauty was of far less

Digitized by Google

significance than inner beauty. To depict moral heroism, to paint the loveliness of virtue, to set up types of character that shall be patterns of a God-like life, to urge humanity onward to the battle against sin and the victory of truth—this was the grand, the only aim of the Biblical poets. And who will deny that if poetry celebrates its grandest triumph when it can evoke from the myriad-stringed lyre of the heart seraphic strains of faith and aspiration, the palm of victory and of unending glory belongs to the old poets of the Bible?

HILLEL, THE BABYLONIAN

By Dr. K. Kohler

ANCIENT Jewish history has three epochs at the head of each of which stands one man as master and maker: Moses, Ezra and Hillel. Moses created the Israelitish nation, Ezra Judaism, and Hillel the Talmud, or Rabbinical Judaism. The Law given by Moses was made the foundation upon which Ezra rebuilt the commonwealth of Judea under Persian supremacy. The Jewish people had ceased to be a nation in a political sense, and became a priestly kingdom, with ritual holiness as chief aim. Separation from heathendom and strict observance of the law were the conditions of citizenship in the new state. Of course, idolatry, the sin of old Israel, was banished forever, but the higher object of the Law, the prophetic spirit of righteousness and truth, was not attained. The prophet's task had to be undertaken anew of contending against the formalism of the priest, in order to accentuate the essential truth of religion, which is *holiness within*—righteousness and goodness. It was Hillel who spiritualized the law in declaring: "Do not unto others what you do not wish to have done unto you." "This is the law; the rest is mere commentary."

The Sadducees and Pharisees.

Gold is not found in its pure state in the bowels of the

Digitized by Google

earth. It requires a long process of separation and purification before it is ready for use. Religion, too, is not offered without some mixture. It is seen mixed up with science and art, with hygiene and criminal law, with ritual and political economy. We discriminate between morals and religion and all the other laws; the ancient world did not. There is not even a word in ancient language for *religion*, and so we find laws of religious, social and judicial character intermingled in the codes of Manu and Zoroaster, as we do in the books of Moses. The gold is not separated from the dross, the wheat not sifted from the chaff. True, the great prophets of old denounced the sacrificial pomp of priesthood, because it blunted the true spirit of religion; it made religion a soulless form, an observance of rite without moral or spiritual betterment of life. Still, when the Jewish state was to be rebuilt with the temple and its priesthood as centre, Ezra could not but rebuild national life upon the Mosaic Law. The priesthood, in place of the former king, took charge of the governmental, judicial and educational functions of the state. Judaism assumed a hierarchical form. The worldly and the spiritual power were united in the hand of the sons of Zadok. Knowledge and power were monopolized by the one ruling class. Here was danger for the welfare and progress of the people and the faith. Indeed, depravation soon followed. The sons of Zadok, the ruling priests, abused their great privileges, and indulged in vice and sin of every sort. The name of Zadduki, or Sadducee—given probably by the Levites as leaders of the people's party—became a by-word of corruption. As a matter of course, these priests were very strict in carrying out the law of Levitical purity to the letter and adhered fast to their traditional practices, but they lost sight altogether of their higher vocation as priests to be teachers and models of inward purity and holiness. Being, as rulers, brought into closer contact with the heathen world, they became Epicureans, sensual and frivolous. This process of degeneration began already under Persian rule, but was precipitated by Greek culture under the Ptolemies and the Syrian rulers, until it reached its climax under the

Digitized by Google

tyrant Antiochus Epiphanes—Jason and Menelaos, the lawless high-priests, bringing about the crisis.

Who, then, stood during these centuries for the true maintenance of the Jewish faith, for the living truth of the Law, for the spiritual progress of Judaism and its institutions? Differing in my views from all writers on Jewish history, I say the spirit of the old prophets did not die out altogether after the Exile and during the rebuilding of the Temple. It lived and took a new form in the congregation of the Chasidim, or pious ones, who composed the Psalms, who started the synagogue or the house of public worship, where, in place of the smoke of sacrifice, the holy incense of prayer rose to heaven from the souls of devout assemblies of worshipers. It lived in those inspired men who composed and arranged not only the Biblical books, but also our wonderful prayers for morning and evening, for Sabbath and holy-days, for New-Year's and Atonement Day, who made study and knowledge of the Torah the aim of all the people without distinction of class, and who gave to our Sabbath and holydays the cheerful and elevating social character—nay, who placed the white gown (*Talith*) and the *Tefillin*, worn as priestly ornaments, upon the brow, the heart and the shoulder of every Jew, and lent to each home the character of a house of God and to each meal the stamp of a holy feast before God. These pious men from the very midst of the people, fighting for the principle that religion (the Torah) is not a monopoly of the priest, but the privilege of all, were called by the Aramean word for Chasidim Perishaia (Pharisees.) *They* furnished the people with the great leaders, the masters of learning and piety. They inspired and aided the Maccabean heroes in their battle against vice and priestly corruption. But when the Maccabean victors added the crown of royalty to their priestly tiara and assumed rights reserved only for the Messiah, the king from the house of David, a large part of these Pious Ones retired into seclusion to lead, as holy brotherhoods, an ascetic life as Essenes, the "Humble (or quiet) Ones," giving themselves up entirely to prayer, to the study of the secrets of the Law

Digitized by Google

and to the practice of philanthropic works. But the rest of the Chasidim, under the name of Pharisees, courageously fought with the Sadducean priesthood until they succeeded in having their authority recognized by the state and temple. To give only a few instances: No court of justice would any longer dare carry out to the letter the law of retaliation which asked "an eye for an eye and a tooth for a tooth," as the ancient Sadducean practice had been, but the spirit of equity overruled justice and simply asked for compensation. In like manner, no one would think any longer of commencing the seven weeks of Pentecost on a Sunday, because ancient Sadducean practice always celebrated Pentecost as harvest feast on "the day after Sabbath," but they had the calendar so regulated by the Synhedrion as to have Pentecost always come to be on or about the sixth day of Sivan.* And so did all the popular festivities—as, for instance, the water procession on Sukkoth—find recognition in the Temple, in spite of Sadducean protests.

In all these things we discern the progress of popular ideas, whether of Babylonian, or ancient Palestinian or of Persian origin, the triumph of the democratic principle. In the issue between priesthood and people, the representatives of the people rose to power as rulers of the Synhedrion, and one reform after the other was introduced to invest the home with greater holiness, the wife with greater dignity and influence, and life altogether with greater sanctity and charm.

Thus Pharisaism was the school of progress and liberty, while the Sadducean bigot was, as a rule, the hypocrite.

But matters speedily changed when the continued strife

* The rabbinical schools of the second Christian century were still at issue as to whether the giving of the Law took place on the sixth or the seventh of Sivan. In the Book of Jubilees, the festival of the harvest weeks is said to be in the middle of the third month (see ch. xvi. 11; compare with ch. vi. 15 and xxii. 1), on which day God made His covenant with Noah, and Isaac and Rebecca offered the loaves of bread of the new grain as sacrifice. Many of the old Essene books, the books of Enoch and the Jubilees, insist that the calendar should be fixed by astronomical rules, and thus taken out of the hands of the priestly Sadducees (and, perhaps, also the Pharisean Synhedrion). The Talmud also treats the calendar as *secret lore!*

Digitized by Google

and bloodshed of the Maccabean dynasty gave rise to Roman invasion, and finally to the terrible reign of the semi-pagan King Herod. Rome, whose founder, Romulus, received suck from a she-wolf to make her (Rome) the embodiment of bloodthirsty warfare, and Herod, the son of Edom, whose blessing is, "Thou shalt live by thy sword," worked hand in hand to lead the lamb Israel to the slaughter. The cultured Greek instinctively had awe and admiration for the Jewish literature and the Jewish faith. The coarse Roman knew only how to revile and violate the holiest feelings of the Jew. To resent Roman insults, patriotic youths banded together, fired on by the zealous spirit of the old Chasidim party, and to kill these so-called "robbers" was the first of the many bloody tasks Herod undertook. Herod well knew that Rome had no interest in having the nobility of Judea, the Maccabean house, or the entire Sadducean elite preserved. He had only one ambition—to become a great ruler in the estimate of the Romans—and so he became the great butcher of Judea, a lion at times in the royal purple, oftener the cruel tiger that thirsts after blood. He massacred alike the aristocracy of birth and the aristocracy of learning, because he hated and feared both alike. He had the very records of birth taken out of the archives and burned, so that none could boast of a higher pedigree than he, the foreigner, the Idumean. Only for the peace-loving Essenes he showed a certain tolerance and admiration. Was it because one of their number had predicted his reign, or because they took no interest in the affairs of the state, waiting only for the great catastrophe that was sure to come? Says an English writer: "As the Greeks adorned the ox with golden horns which they brought in procession to the altar, so did King Herod beautify Judea with grand edifices, especially the gorgeous temple structure he reared, only to fit her for the great slaughter." When, according to the New Testament, Jesus of Nazareth pronounced the doom of the Temple, saying, "Not one stone of the beautiful building will remain upon the other," he simply voiced the sentiment of Essene and Pharisean schools alike. והלבנון באדיר יפול "The white marble building will fall at the hand of the mighty one" (Rome) was the prophetic message of the time.

Digitized by Google

It was in these gloomy years of persecution and violence, when King Herod had made of each town a seat of Roman brutality and Roman sensuality, that the man appeared on the scene destined to restore the glory of Judaism and revive the spirit of the Law. Herod's furious onslaughts upon the Jewish men of rank and nobility had made learning rare and the possessors of knowledge of the law and tradition scarce. Herod's policy, therefore, was to transplant men from Babylonia or Egypt to Judea, and thus create a new aristocracy, *homines novi*, less obstinate and proud and more pliable and submissive to his government. In place of the old Sadducean house of high priests he set up Alexandrians, the house of Boethos, "the Boethusians," as hierarchical leaders, and for Chiefs of the Sanhedrin he appointed men from Babylonia, the sons of Bathyra בני בתירה. But a strange thing happened to these newly-elected chiefs of the Synhedrion. Passover fell on Sunday, and they did not know whether the Passover lamb might be slaughtered on Sabbath afternoon or not. Then Hillel, an unknown Babylonian scholar, rose and proved by argument that the Sabbath could not interfere, and when the Synhedrion chiefs protested, saying, "Your theories can not influence the practice of the Law which must rest on tradition," Hillel stepped forth and said: "Behold, I only supported, by argument, what I heard as tradition from my great teachers, Sameas and Ptolion." The men of Bathyra at once yielded their seat to Hillel, and therewith an era of revival of learning began, a new day dawned upon Judaism.

Who was this man Hillel? And wherein consists his greatness? Strange, that whereas, King Herod had the genealogical archives (Sefer ha Yochasin) destroyed, in order to stamp out all privileges of birth, Hillel is said to have been a descendant of the royal house of David. Whether this was true or not, Babylonia still had ancient Jewish families, whose pedigree reached far back beyond the Exile, and Hillel surely belonged to these. He had, in his eagerness to study the Law, come as a young man to Jerusalem to sit at the feet of the great masters—Sameas and Ptolion. These two chiefs of the Sanhedrin, having as their maxims: "Love handicraft, shun public office and do not ally thyself with the political powers that be," and "Be cautious in your words, ye wise men, lest ye may be banished and your pupils may be misled and profane the name of God," realized the danger of meddling with state affairs and devoted their whole energy to the promotion of Jewish knowledge.

Digitized by Google

Still their school was closed to such as were too poor to pay admission fee every day. It seems that this taxation on learning was intended by the government to confine the full knowledge of the law and tradition to the patrician families, as, in antagonism to the Hillelites, who wished to make the Torah the property of all: לכל אדם ישנה, the school of Shammai said: אל ישנה אדם אלא למי שהוא חכם עניו עשיר ובן אבות, "The Torah should be taught only to such as are wise, humble, wealthy and of noble parentage." (Aboth de R. Nathan 3 or 4, Shechter's Ed. p. 14). Bear in mind that it was considered a sin to learn the oral law or the tradition from writing, because only Sacred Scripture was to be written. The faithful memory and the trustworthy character of the teacher were, therefore, essential for the authenticity of the tradition. Now Hillel had to work hard to make his living every day and to lay aside sufficiently to be able to pay his admission fee. One Friday, it was a severe winter day, he failed to earn money, and so he would not be admitted. He then climbed up the roof of the school house and listened to the teaching through some window until his limbs were frozen under the snow that had fallen upon him. The following morning he was found half dead and they had to build a fire in order to bring him to life again. "Surely, to save this man's life it is worth while to violate the Sabbath," said the teachers when the pupils hesitated to transgress the Sabbath laws.

Hillel went back to Babylonia to pursue his studies afterwards, his brother Shebna taking charge of his pecuniary affairs. The saying was that there was no branch of knowledge, nor language of man or bird or plant, which he did not acquire. Philosophy and broad culture became traditional with the House of Hillel for all generations. How successful he was in his study is seen from his sudden elevation to the highest station as Chief Senator, although he was a stranger to the rest. Still it may be questioned whether he ever bore the title of Prince or Chief of the Synhedrion under Herod. The ancient sources only know him by the name of Senator or Elder—Hillel Ha-Zaken—while Josephus fails to mention his name.

He was, however, the recognized leader of the Rabbinical school. And wherein lay his chief force or main success as master of the Law?

Hillel's Rules.

The study of the Law consists of two branches—the prac-

Digitized by Google

tical execution of the Commandments and the elevation of the people by ethical principles. The former, called *Halachah*, is stern and rigid. The other, the *Haggadah*, is tender, sweet and soul-winning. The men of the Haggadah were chiefly popular men. Among these may be classed Onias, the Essene (Honi Ha Meaggel) and his grandson, Hanin Hannechba (Honi Ha Katan), probably identical with John the Baptist; also Jesus of Nazareth.

The men of the Halachah were school-men, bound to preserve the ancient tradition as it came down—so the belief was—from Ezra and Nehemiah and the prophets, if not from Sinai through Moses. But you see at once the difference. Preaching with Bible interpretation for the public was a matter of inspiration of the moment. The Halachah, the application of the Law for practical decision, never could be popular. It was the great issue between the Priest-party or Sadducees and the Chasidim party or Pharisees, the former adhering to the letter of the Law, the latter claiming an authority for their sources of tradition of which the other knew nothing. Who could decide now that the supreme power was no longer vested in either side?

It required the sagacity of a genius to force the written letter of the Law to testify to the truth of the Pharisean tradition and convince those inclined to Sadduceism of the correctness of the Pharisean standpoint. This was probably attempted occasionally by the masters preceding Hillel, but Hillel was the first to bring the method of interpretation of the Law into a system. He laid down the rules of argument by which each decision should be arrived at. Seven great principles or rules of interpretation he established, and so did the traditional practice become a matter of reason and argument. Henceforth Jewish law was no longer reading and hearing—קרא and שמועה or שמעתא—but תלמוד: argumentation, learning, application of reason. You see now what Hillel achieved. He not only attempted at and finally succeeded in reuniting the Pharisean and Sadducean principle, he actually wrested the monopoly of learning from the hands of the few key-holders of tradition and handed the new keys he invented to the people to make the Jew a learner, a Talmudist, a reasoner, a thinker. The whole Talmudical system, built up by Akiba and later on by Juda Hannasi, the great-great-grandson of Hillel, is his work. They said he reduced the six hundred various Mishna sections to six. And he had the courage to introduce such reforms as time seemed to necessitate, if but the spirit of the law would allow them, though they were against the letter. When, for

Digitized by Google

instance, finding that, on account of the law which released every debtor every seventh year, no man would lend money to the poor, he ordained that the creditor could by writing (*prosbol*) transfer his claims to the court, so as to be sure of obtaining his money in time, and so the poor could again borrow from the capitalists what he needed. A similar ordinance he made regarding the sale of houses in immured cities. Of course, such reforms appear to us as trifles, but they established the principle of reform for coming generations.

But in order to understand Hillel better, we must become acquainted with his antagonist, the teacher who stood for strict conservatism, Shammai. Hillel's first colleague, let us call him vice-president (Ab Beth Din) of the Synhedrion, was, we are told, an Essene by the name of Menahem, who stood in special favor with King Herod because he once predicted him his rise to power, but he resigned, probably because as Essene he did not like public offices, and then Shammai became his successor. Shammai had no faith in progress, nor in argument. His principle was strict adherence to tradition, perfect stability. He would, for instance, insist that also children below the age should fast on the Day of Atonement or that the little infant should be made to observe the law of dwelling in the tabernacle on Sukkoth. He would not allow any flattering epithet to be given to the bride at the wedding festivity, if such remarks would not be literally true. He insisted everywhere on the most scrupulous observance of the law. It is quite natural that he did not care much for Jewish propaganda. He was a Jew in the national sense of the word. For him life had only one purpose, to wit, to obey the will of God and fulfil His commandments as given in the Law.

One day the question was discussed in the school whether life is worth living or not, whether the Stoic is right, who said: "Life is a vale of tears and virtue is restraint of pleasure," or the Epicurean who found virtue to be enjoyment. Shammai said: "It were better for man not to have been born at all." Hillel said: "Life is a gift of God and surely full of signs of goodness and divine love." "But are not the majority of men bad? Behold, the wide gate is opened through which the many run on the great judgment-day to the doom everlasting, while the gate leading to eternal bliss is narrow and only open for the few, and the souls in the middle, handed over the fire of purgatory, are large, exceedingly large in number? Oh, life is full of sin and shame!" Thus Shammai, whereupon Hillel said: "The scales, in the hand of God, are about even. There are good and bad men. And because

Digitized by Google

the majority belong to the mediocrity, God in his kindness does not condemn, but touches the scale to make it decline toward mercy—רב חסד מטה כלפי חסד, and behold, the world endures by God's long-suffering. So let us also have patience with sin-laden humanity."*

"What shall we do with the good things offered us on our way of life?" was another question asked in the school. זכור את יום השבת "Remember every day that there is Sabbath, the Lord's day, at the end of the week and reserve everything good for that day!" said Shammai. "No!" protested Hillel, "ברוך ה' יום יום; I say with the Psalmist, 'Blessed be the Lord for each day's blessing.' He gave us each day and each hour to enjoy them in gratitude."

Whenever he closed his lessons at the Academy, he was in a great hurry to reach home. "What is the cause of your speed?" the pupils once asked of Hillel. "Forget not, my friends, that I have a guest waiting that wishes to be cheered and sustained." "Every day?" they asked in surprise. "Yes, my body is my guest. And I take good care of him, too. Do we not honor the king by keeping his statues and images in the best possible state? Our body is a statue of our Heavenly King. We are made in the image of God. So let us bestow all the necessary care on this statue or outward frame, too."

There is everywhere the same sound, practical common-sense religion taught by Hillel, while Shammai is tinged with the spirit of asceticism, of Essene world-contempt and austerity. Hillel loved the world, loved man and God.

How far his practical love of man went is shown by the rule he observed in regard to charity. He once saw a man of high rank and of noble parentage suddenly reduced in circumstances, so that he could no longer ride on horseback, with his servant running in front of him, as was his custom. Immediately he gave orders that he should be provided by the public treasury with both horse and servant; and when the servant had one day left him, he himself ran before him for a distance of several miles in honor of his former station.

---

* Tosefta Synhedrion ch. xiii. 3, Rosh Hashanah 16b, and Erubin 13b. Compare Apocalypse of Ezra (IV. Esdras) and Apocalypse of Baruch with Testament of Abraham, where these same questions are discussed. Those scholars are greatly in error who think that these questions, or Apocalyptic books, are the products of New Testament ideas. Paul and James (if the Epistle of James can any longer be considered a Christian work) found these problems already discussed in the Essene and Pharisean schools, the Shammaites, among whom also was Rabbi Eliezer ben Hyrcanos, representing the rigid Essene doctrine, the Hillelites leaning to the milder view.

Digitized by Google

One day he had a guest at his house, and his wife prepared a sumptuous meal, when a poor man knocked at the door and told his wife that he was to give his daughter in marriage that day, yet had nothing in the house for the wedding guests. Instantly the generous-hearted woman gave all she had to the poor man, and when the meal was to be brought in to Hillel for him and his guest, his wife told him what she did. "Thou hast done well," was Hillel's reply.

In every utterance of Hillel there is something of that deeper wisdom which appreciates and sanctifies life in all its aspects. Perhaps one of his most remarkable sayings is in direct opposition to the Essene world-contempt which Jesus taught somewhat later: "If I do not take care of myself, who should? And if I am only for myself, what am I? And if not now, when, then?" That is to say: "Man's first duty is to develop manhood, the spirit of self-reliance, knowledge and skill; *then* comes charity. First justice and afterwards love! First make the best of the hour you have, then provide for the future! Work to-day and let to-morrow ripen the fruit of to-day's labor." Living in an age of priestly degradation and violence, he taught: "Be a pupil of Aaron, the high-priest; love and pursue peace, love all fellow-beings and bring them near to the Law." In other words, he alone is the right priest who promotes the peace and welfare of all, and teaches righteousness not merely to the Jew, but to all children of God.

The Golden Rule.

His conception of Judaism is, therefore, a far broader one than that of a mere race or exclusive national religion. He had imbibed that spirit which had already won hundreds of Gentiles for the truth of Abraham's monotheistic faith. The cosmopolitan spirit, which had been working for two centuries in Alexandria and produced philosophers like Aristobulus and Antigonus of Socho, found its great exponent in him. I do not believe that he was the first to proclaim the golden rule which Philo in Alexandria, a little later in time, knew, and which, according to the older gospel record, was not promulgated by Jesus, but merely approved of while one of the Pharisean teachers or Scribes uttered it in his hearing. The golden rule is found in the Book of Tobit and in other ancient writings of the Jews belonging to the preceding century. It is the Targum interpretation of the Biblical command: "Love thy neighbor as thyself!" How can any one love his fellow-man as he does himself? You

Digitized by Google

can hardly love your own brother as much as you do yourself. Answer: "As thyself," does not mean in the same degree, but in the *same position.* Put yourself into the place of your neighbor, and what you would not like to have done unto you, this do not do unto him! Now we are better prepared to understand the great Hillel. A Roman mocker, hearing so much of the many statutes and laws of Judaism, came to Shammai and said: "Teach me the Law while I stand before thee on *one* foot, and I shall become a Jew." Shammai was not the man to take such mockery from a heathen with ease. He turned him out in anger. Hillel replied gently: "Listen, my son. The Law says, Love thy neighbor as thyself! which means, Whatsoever is hateful to thyself, do not do unto thy fellow-man. Will you mind this command? This is the whole Law of Moses; the rest is all but explanation and exemplification of this principle."

You have here religion reduced for the first time to the one great principle of righteousness. Mark well, I do not say Love. Love is no sound principle unless based on justice, and Hillel was just and righteous. Once he saw a dead body floating on the water. It was probably young Aristobulus, the last noble scion of the Maccabean race, Queen Mariamme's son drowned by King Herod's bloodhounds, and he exclaimed: "Because of thy drowning of others thou wast drowned, and those that drowned thee will also be drowned." There is a justice ruling over all.

Another time a heathen came to Shammai, saying: "I heard so much of the precious garments of your high-priest. Promise me that I may wear them, and I will become a Jew." Shammai, irritated at such insult, drove him off with the stick. Hillel said: You cannot become high-priest without knowing what Judaism is. Sit down and learn. The mocker became interested and studied until he reached the command: "No one dare enter the Holy of Holies except the high-priest of the house of Aaron." "Then you deceived me, Hillel," cried he. "Are you any better than the offspring of King David, who would not be permitted to officiate as high-priest either?" answered Hillel, and the heathen, having become sufficiently familiar with Judaism, continued his studies and became a loyal Jew.

"The ill-temper of Shammai would have driven us away from the Law, Hillel's mildness attracted us and brought us under the wing of God's Shechinah" the proselytes exclaimed.

One day a would-be proselyte came and argued: "I willingly accept the written Law, but the oral Law I will not accept." Shammai, of course, showed him the door. Hillel

Digitized by Google

taught him first A. B. C., and the following day he taught him the Alphabet in opposite order. "But you taught me the same yesterday in a reverse order," the stranger said. "Since you see," was Hillel's rejoinder, "that you have to rely on me even in learning the Alphabet, how can you expect to learn the whole Law without the guidance and authority of tradition?"

Many other tales about his meekness and loveliness of character were current. A scoffer entered a wager that he could provoke Hillel's anger, and called him out of his bath a dozen times, asking him the silliest of questions, but he came out calm and mild as ever, every word of his a pearl of wisdom. When he heard cries and wild noises in the street in which he lived, he said: "I am certain that not out of my house come such outbursts of unmitigated grief and violence, for I have impressed my family with the example of serene temper and tranquility of mind!" Such was Hillel, a model man, teacher and sage; his whole object of life was, like Socrates, to carry the wisdom of the school among the people and to win all souls for God, for truth and for righteousness. When he saw laborers working hard on the high road, he told them: "Your reward is sure, but there is another master waiting for you: do not fail to serve Him! True, God has many servants but He counts on you and on every one of us!" "See, they all count on me," he used to say, "and so should every man say: 'If I am not here, who is here, and if I am here, all will be here to serve God and take part in the good and holy work.' " אם אני כאן הכל כאן וגו' *

Hillel hardly put down in writing the truths he taught. Nor did Jesus the Nazarene teacher who lived a generation later. And who dare deny that many a teaching put into the mouth of the latter in the New Testament had not fallen as a gem of wisdom from the lips of the former before? Here is one for instance: "Whosoever shall exalt himself shall be abused, and he that humbleth himself shall be exalted." (Matt. xxiii. 12). Exactly in the same words Hillel said: "If I exalt myself I shall be humbled, and if I humble myself I shall be exalted."

Jesus was certainly influenced by Hillel's teaching, and Philo lived within the same half century as the two. The three represent Judaism in its broad, liberal and truly spiritual sense: Hillel as schoolman, Philo as philosopher and

*The first person was often used by Hillel and in the ancient Mishnah for man in general.

Digitized by Google

Jesus as popular preacher and healer of men. Each of the three had a peculiar mission to fulfil. Hillel created Rabbinical Judaism, and when he died the people mourned, saying: "Woe! we have lost another Ezra, a second Moses, a man whose like in meekness and in wisdom is not found again!" When Philo died, who was the forerunner of Maimonides in many, many things, his school was invaded by early Christianity and they made his philosophy of the Logos the corner-stone of the Christian trinity. When Jesus died, they seated him on the throne of God and tore him away from his mother-religion to make him the banner-bearer of a religion of love which turned into hatred to his own kinsmen. Philo and Jesus were forgotten by the Jew; Hillel, forgotten by the church, remained ours. Let us again make Hillel one of a Jewish trinity of great masters, and bless God for having given the world a Hillel, a Jesus and a Philo, three stars of the first magnitude on the firmament of Jewish history, each shining in glory around the throne of God, each reflecting honor upon the Jewish race and the greatness of man as son of God.

Affairs of the Order

DISTRICT GRAND LODGE NO. 6.

Establishing a B'ne B'rith Club.

Editor of The Menorah Monthly:

A long felt want has been supplied in Chicago, and one which makes a new epoch in the affairs of the Order B'ne B'rith of this city and District.

One year ago in October last, the Society for Past Presidents of Lodges was called into life by Brother E. C. Hamburgher, the Secretary of District Grand Lodge No. 6, at Chicago, Illinois; Brother Philip Stein was elected President; Dr. A. R. Levy, Vice-President; G. E. Wolf, Secretary; David Fisch, Treasurer; and Brothers E. C. Hamburgher, K. Hexter, and H. Felsenthal, Directors. These officers were all re-elected on January 11th, 1897, except Brother Wolf who declined on account of inability, being unfortunate in the loss of his right hand, and Brother Leon Schlossman who was elected as director in place of K. Hexter. Brother Cohen a young active Brother of Abraham Aub Lodge was elected as Secretary. In this connection I may be permitted to say, there never was a more active or zealous worker than Brother Wolf was

Digitized by Google

during the year of his incumbency of his office, and to his untiring labor much of the credit of the successful work of the organization is due, and for which he received the encomium of his colleagues and brothers of the organization who sympathize with him in his misfortune.

From the very outset, the question of how to propagate the Order and to do something that would draw to it new blood from the ranks of Israelites who have not yet affiliated with us, was discussed. Many propositions were presented and thoroughly argued and finally one, proposed by one of the veterans of the Order, Brother Past-President Herman Felsenthal, was adopted, namely, to build or lease suitable B'ne B'rith headquarters for the uniting of the lodges located in Chicago and to have in connection therewith club-rooms for the use of the brethren.

To purchase property was not feasible for two reasons; first, because property centrally located was enormously expensive, and second, because we could not raise the means. However, a Committee was appointed with Brother H. Felsenthal as chairman and one member from each of the city lodges and they formed a corporation known as the Covenant Culture Club, and yesterday the rooms of this, an exclusive B'ne B'rith Club, and the hall were thrown open to the Jewish public of Chicago—and during the afternoon and evening over 1,000 persons were entertained by the Committee having charge of the affair, consisting of the incorporators.

The hall and furniture are of the most modern improvement in this line, lit by electric light, with a fine Menorah in the centre, and with a seating capacity of about 800 to 1,000. Connected therewith is a large library, directors' room, two card-rooms, an elegant large parlor, reception hall, cloak-rooms for ladies and gentlemen, billiard-room, caterer's room, and large ante-room for lodges. All these rooms are furnished in the very best and handsomest style, with all the outfittings necessary for the comfort of its members.

It is intended to get at least 1,000 members to the club, and I think the club very wisely permits non-members to join for one year on payment of $12.00, after which they must join a lodge of the Order or get out. The charge for membership of members of the Order is put at the nominal sum of $5.00 per annum, and it is earnestly to be hoped that none of our brethren will exclude themselves, because it offers all amusement, intellectually and socially, that any club in the city offers, having all the Jewish periodicals, as

Digitized by Google

well as the very best of non-sectarian periodicals and newspapers from all over the world, in the reading-rooms. Lectures and musical entertainments of the highest order will be given during the cooler months at short intervals, and being in the very heart of the business centre, the members can spend their leisure hours in innocent amusement, either at cards, chess or billiards, no game for money being allowed in the club-rooms.

But aside from all this, I take it to be the object of the promoters of this club to introduce in course of time, and if it meets with success financially, a work in Jewish life equal with the work and life of the Young Men's Christian Association, a want much felt and needed in our large cities, where a large number of young men of our faith naturally come seeking employment, meeting with reverses, without work and means, no one to go to for advice or help among their own coreligionists, have naturally drifted to the Young Men's Christian Association where they found a warm welcome and assistance—to recall such young men to the faith of their fathers, and avoid their future seeking aid from this source, must be the work of the Order in the United States, and through this means new life and vigor will be given the Order for future laurels worthy its highest aims, and to us will be drawn that class of numbers who seek not its material benefits, but whose desire it is to belong to a band of brothers whose work is for the alleviation of their brothers in faith, and to raise them to a higher and grander plane of moral and intellectual advancement.

The foundation for this glorious achievement is laid and, I sincerely trust, will receive proper and enthusiastic support of all good Israelites, regardless of membership in the Order—and let all remember it takes money to carry the same to a successful issue, the sum required, being small, must be made up by the many, and good indeed will be the ultimate issue.

All hail then to this new enterprise, and thanks to its promoters, and I were doing an injustice did I fail to give praise to Brothers H. Felsenthal, Adolph Kraus, Dr. A. R. Levy, Judge Philip Stein, Max Stern, and others of the members of the committee, for their excellent work, which is appreciated by all the members of our Order in Chicago, and which will undoubtedly meet with success, and through which agency I predict a large increase of numbers to our Order and new life of an enthusiastic nature, again take the place of the lethargy superinduced by non-activity of the past few years, is my earnest wish and prayer.

CLOSE OBSERVER OF B. B. AFFAIRS.

CHICAGO, ILL., January 18th, 1897.

Digitized by Google

B'ne B'rith Notes.

REV. LEON STERNBERGER, formerly one of the Vice-Presidents of District Grand Lodge No. 1, was buried from Temple Beth-El New York, on Sunday, January 17th. Rev. Sternberger was formerly Cantor of the Temple Beth-El. The services were conducted by Rev. Drs. R. Grossman and K. Kohler. Delegations were present from various organizations of which he was a member including Zion Lodge, No. 2, and District Grand Lodge, No. 1. The pall bearers were J. H. Fleisch, President of the Board of Trustees of Beth-El; Louis Gans, M. Berliner, David Mayer, S. Hamburger, Louis Wollstein, S. Mendel, M. Freeman, S. Goldenberg, and members of the Cantors' Association of America. The interment was in Machpelah Cemetery, L. I.

THE second annual entertainment and ball of the B'ne B'rith Club of New York was the means of attracting about fifteen hundred persons to the Lenox Lyceum on Saturday evening, January 16th. The entertainment was furnished by leading vaudeville artists. At the conclusion of the performance, which lasted till very nearly midnight, the floor was cleared for dancing, which did not cease until early the next morning. The floor was under the direction of Mr. Emanuel Raunheim, who had for his assistants Messrs. Benjamin Schoen, L. M. Auerbach, Isidore Bernstein, O. H. Dahlheim, Dr. Edward N. Leavy and Samuel Sass. Brother Adolph Hirsch is the president of the Club. Among those present were : Julius Bien and wife, Sol. Sulzberger and wife, Myer Hellman and wife, Edward J. Graetz and wife, Adolph Hirsh and wife, H. M. Blaskopf, S. Lambert, D. A. Huebsch, Coroner Hoeber, S. Hamburger and wife.

THE Committee on Propaganda of District No. 2, has been earnestly and energetically at work in its labor, in the city of Cincinnati during the past month, taking advantage of the occasion of the installation of the officers of the lodges to visit them and install their respective officers. The resident committee consists of Brothers Leo Wise, Judge Fred S. Spiegel, Lipman Levy and Victor Abraham. In the absence of Brother Wise from the city, Brother Joseph May, of the General Committee, accompanied the committee in its several visits as follows : To Beth-El Lodge on January 3d, Jerusalem Lodge on the 4th, Mt. Carmel Lodge on the 6th, Osterman Lodge on the 7th, and Spinoza Lodge on the 18th. At the

Digitized by Google

three latter lodges, after their adjournment, the visiting brethren were invited to partake of a luncheon and at all of them addresses were delivered by the brethren explanatory of the Order's labors and the committee's present work. The speakers urged upon the membership a more satisfactory attendance at lodge meetings and their union in the efforts now being made by the United Jewish Charities in Cincinnati in the work of advancing in an educational way the Russian immigrants in our midst. The result of these various visits has been to infuse a new interest in the brethren present on the various occasions. It is contemplated by the Propaganda Committee to shortly give a public entertainment with attractive features to members and non-members of the Order, and it is felt that when there shall be explained the important work to which the local officers and committee purpose to address themselves, the members of the Order in Cincinnati will be greatly augmented and the work suggested will be easier of accomplishment. The Committee on Propaganda has been earnest in its work throughout the whole district, and it is hoped that it will meet with abundant success in its efforts in the city of Cincinnati—the seat of the District Grand Lodge.

THE General Committee of District No. 1, presented to Mr. and Mrs. Albert M. Gans, of New York City, upon the occasion of their golden-wedding, on January 20th, two handsome jardinieres. Mr. and Mrs. Gans are the parents of William A. Gans, of this city.

DISTRICT DEPUTY ADOLPH FLEISCHMAN, assisted by Brother Hirschberger, installed the officers of Gideon Lodge No. 40, of Albany, on January 3d. The lodge numbers at present 202 members. There are to be five initiations shortly. Brother Fleischman also installed the officers of Shiloh Lodge No. 17, assisted by Brothers F. Newberg and L. Levison.

DISTRICT DEPUTY FLEISCHMAN will shortly pay an official visit to Jeremiah Lodge No. 85, in Troy, N. Y., and Gamaliel Lodge No. 116, in Hudson, N. Y.

FIRST VICE-PRESIDENT ADOLPH HIRSH installed the officers of Concordia Lodge on January 19th.

THE Ladies' Auxiliary Society, No. 1, of Isaiah Lodge No. 49, of New York City, has now over one hundred members. Miss Lillian Newman, who was recently elected the treasurer, is the daughter of Abraham Newman, who has been treasurer of Isaiah Lodge, No. 49, for thirty years.

Digitized by Google

IT was erroneously stated in our last issue that the late Mrs. Nancy Marx bequeathed $500 to the Home for Aged and Infirm of District No. 1, at Yonkers, N. Y. It should have read "the late Mrs. Nancy Reiss."

AN official visit was made to Arnon Centennial Lodge No. 39, of New York City, by President Joshua Kantrowitz, William A. Gans and Brother Simeon M. Lion, a member of the Board of Governors of the Home at Yonkers. The installation of officers was conducted by the above officers who also addressed the lodge. Addresses were also made by A. Peiser, the President of the Lodge, Jacob Berk and Brothers Ballin, Berlinger and Kern. A collation followed the exercises.

IT is expected that Maccabee Lodge No. 71, and Abarbanel Lodge No. 92, of New York City, will ere long be consolidated. Steps to this end are now being taken.

EMANUEL LODGE No. 103, of Montgomery, Ala., has elected Jacques Loeb and Abe Weil as Grand Lodge delegates.

BROTHER D. S. HAUSMAN has been elected by Alabama Lodge No. 297, of Montgomery, Ala., as its delegate to the District Grand Lodge.

DISTRICT GRAND LODGE No. 7, will meet in Waco, Texas, in March. The hospitalities of the town will be extended to the visitors.

THE Governors of the Home at Yonkers, New York, will celebrate the fifteenth anniversary of the laying of the corner stone shortly. A banquet and other exercises are to mark the event.

BROTHER JACOB SINGER, of Philadelphia, delivered a lecture at the recent public installation of the officers of the Philadelphia lodges.

WASHINGTON IRVING LODGE No. 312, of New York City, under its new administration is endeavoring to recover its old-time prestige in the brotherhood.

DISTRICT GRAND LODGE No. 4, met in annual convention January 24th, in Stockton, Cal. The members of the Order residing in Stockton, and the citizens in general, extended a cordial reception to the delegates. The programme was as follows: A public reception in Pioneer Hall, where the sessions of the Grand Lodge were held. Vice-President M. P. Stein delivered the address of welcome for Hope Lodge, and Congressman-elect Marion De Vries for the citizens of Stockton. President Edward I. Wolfe

Digitized by Google

responded. A musical and literary programme followed. A report of the proceedings of the Grand Lodge will be given in our next issue.

GATE CITY LODGE No. 144, of Atlanta, Ga., elected the following officers and convention delegates: President, D. Libermuth; Vice-President, Isaac Guthman; Secretary, Alex. Dittler; Treasurer, H. Cronheim; Warden, S. Fleischman; O. G., S. L. Solomonson; Trustees, Sol. Benjamin, D. Kaufman, Alex. Kreisle, Dave Steinheimer, J. T. Eichberg; Delegates to District Grand Lodge No. 5, meeting March 1st, 1897, at Baltimore: Jos. Hirsch, Aaron Haas, Dave Kaufman; Alternates: Issac Lieberman, Jr., A. A. Meyer, Sol. Benjamin.

BROTHER HENRY MACK, of Cincinnati, Ohio, who was at one time President of District Grand Lodge No. 2, died recently. The deceased during the past year celebrated the fiftieth anniversary of his marriage, an account of which appeared in THE MENORAH at that time.

AT the last meeting of North Pacific Lodge No. 314, of Portland, Oregon, the following officers were elected for the coming year: President, J. Jaskulek; Vice-President, A. S. Rosenthal; Recording Secretary, I. Gumbert; Financial Secretary, Isaac Isaacs; Treasurer, I. Gevurtz; Assistant Monitor, J. Adler; Guardian, Wm. Brown; Trustees—M. Rybke, S. Raphael, Z. Sweet. Delegates to the Grand Lodge—Z. Sweet, M. Rybke, I. Gevurtz, S. H. Abrahams, Lehman Blum. Dr. M. Fried was re-elected examining physician for this lodge.

OREGON LODGE No. 95, of Portland Oregon, held its annual election in their hall in the A. O. U. W. temple recently. The following officers were elected for the ensuing year: President, M. Ball; Vice-President, L. Baumann; Recording Secretary, L. Lachman; Financial Secretary, C. H. Friendly; Treasurer, N. Goodman; Assistant Monitor, N. Wolff; Guardian, M. Wertheimer; Trustees—D. M. Buchner, S. Mitchell, L. Friedman. Delegates to Grand Lodge, D. Solis Cohen, C. H. Friendly, W. Friedlander, H. Wolf; Examining Physician, Dr. M. Field.

A CHARITY ball was recently given at the Masonic Hall in Augusta, Ga., under the management of the Ladies' B'ne B'rith Auxiliary Society. The affair was in charge of Mrs. Eva Elias, who had for her assistants Misses Fannie Kopple and Nettie Asher. It was the finest entertainment given by the Society and the best of the season. The attendance was large and select.

Digitized by Google

AT the last meeting of Beth-El Lodge, No. 4, of Cincinnati, Ohio, the following officers were installed: President, Ben M. Bing; Vice-President, J. D. Samuelson; Treasurer, Marx Leeser; Secretary, M. Bing; Warden, Jacob Kaufman; Guardian, David May; Representatives to District Grand Lodge, Morris Bauer, J. D. Samuelson and Meyer Weil.

KANSAS LODGE, No. 184, of Kansas City, Mo., elected the following officers at its last meeting: Leon Block, President; Sam Eppstein, Vice-President; Nathan Mayer, Secretary; Wm. Baruch, Treasurer; Board of Directors, A. S. Flersheim, B. B. Joffee, N. Lorie; Representatives to the Grand Lodge, B. A. Feineman and J. Newhouse.

THE Centennial Club of San Francisco, Cal., gave a minstrel show for the benefit of Adler Lodge Auxiliary No. 1, on Tuesday, January 26th, at Union Square Hall.

WORD has been received of the death of the Hon. William Lovenstein, a prominent citizen of Richmond, Va., and the President of the Convention of the Order held in Richmond in 1890. He was born in Laurel, Henrico County, Va., in 1840, and was educated in the public schools and at an academy in New York. At the breaking out of the war he enlisted in the Richmond Light Infantry Blues, and was in service until captured at Roanoke Island. In 1869, Mr. Lovenstein entered upon a long and honorable political life by becoming a member of the City Democratic Committee, and he participated in Democracy's contest in reconstruction days. Mr. Lovenstein entered the House of Delegates when the city and county were in one district. After ten years' service there he was elected to the Senate, in which body he would have served sixteen years had he lived out his present term. Deceased had been ailing for over a year, and leaves a widow and eight children—Mrs. S. V. Lovenstein, Mrs. Julia Solomons, of Savannah, Ga.; Mrs. Samuel D. Lit, wife of the well-known merchant of Philadelphia; Misses Flora, Hattie, Stella, Miriam and Etta Lovenstein. The funeral services were held in Richmond, Va. Rev. E. N. Calisch officiated.

THE installation of officers and the presence of President E. I. Wolfe of District No. 4 was made the occasion of an elaborate banquet by Ariel Lodge, No. 248, of San Jose, Cal., on Sunday evening, January 10th. President Wolfe addressed the lodge at length upon the new endowment.

Digitized by Google

TRINIDAD LODGE, No. 203, of Trinidad, Col., at their annual election, elected the following officers: Phil. Prager, President; Arthur Sanders, Vice-President; Joe Sanders, Treasurer; Dr. Freudenthal, Secretary.

MASSACHUSETTS LODGE, No. 27, of Boston, Mass., elected the following officers: President, A. K. Cohen; Vice-President, Simon Klein; Recording Secretary, Abraham Miranda; Financial Secretary, Simon Reinstein; Treasurer, S. M. Caro; Trustees, N. B. Basch, H. Newman and Henry Wynanski; Representatives to Grand Lodge, Meyer Cobe, N. B. Basch and Isaac Rosnosky.

THE following officers were elected at the last meeting of Amos Lodge, No. 121, of Boston, Mass.: President, Oscar Reinstein; Vice-President, Chas. M. Obst; Recording Secretary, Harris Nelson; Financial Secretary, Louis Leyser; Treasurer, Josiah Van Buren; Trustees, J. Rosenfeld, M. Ehrenreich and I. Greenberg; Representative to Grand Lodge, Jacob S. Kuhns.

BIRMINGHAM LODGE, No. 368, of Birmingham, Ala., elected the following officers at their last meeting for the year 1897: President, Morris Berk; Vice-President, Gus Rotholz; Secretary, E. Gusfield; Treasurer, S. Kaufman; Monitor, R. H. Fries; Warden, M. D. Friedman; Guardian, Sam Friedman; Trustees, H. Beck, H. Lowenthal and David Levy.

THE following is a list of delegates elected to the session of District Grand Lodge No. 4, recently held in Stockton, Cal.: Montefiore Lodge—Bert Kahn, Manheim Marks, Marks Lewis, S. H. Schoken, M. I. Netter, S. Bloom, H. Kaufman, Wm. Cohn. Golden Gate Lodge—I. J. Ascheim, A. Auerbach, S. Baruch, L. Bernstein, Ph. Cohen, J. Davis, B. M. Goldstein, S. Isaacs. California Lodge—A. Colman, David Cohen, J. L. Franklin, Louis Friedlander, Max Goldberg, Julius Israelsky, M. S. Levy, Robert Mann, Harris Rubin, Jacob Wollner. Unity Lodge—H. Enkle, S. Zekind, L. Lipman, J. Rothschild, Sol. J. Levy, A. Lewis, S. Myrson, D. Cohan, E. W. Levy, M. Warshauer, E. Deutsch, Wm. Wolf. Ophir Lodge—A. L. Badt, Wm. Saalburg, Louis Levy, I. N. Choynski, Louis Friedlander, M. Kalmuk, M. Kollmann, Chas. Grosslicht, Abraham Lewis, Marcus Levy. Oakland Lodge—George Samuels, E. Bernstein, Charles Caro, Jacob Kirschner, Max Marcuse. Modin Lodge—Chas. Brown, S. Figel, M. Lindheimer, M. Lobenstein, M. Seligman, A. Strasser. Pacific Lodge—H. P. Bush, W. Geist, L. Metzger, J. Newman, H. Schwartz, Isidor Cohn. Miriam (Marys-

Digitized by Google

ville)—M. Cohen, B. Rosenberg, S. Hochstadter. Columbia—S. Adler, E. Bare, A. Eber, H. Frohman, J. Gunsburger, M. Heineman, H. Lesser, P. Taussig, Ad. Wolf. Paradise (San Bernardino)—H. Baruch, R. Ancker. Ariel (San Jose)—Wm. Osterman, L. Linoberg, A. Hart, P. S. Hirsch. Carson (Carson)—M. Cohn, Ben Harris. Cremieux—Ed. I. Wolfe, H. Gutstadt, S. S. Green, S. Hofman, A. Glassman, Ph. Flatau. Occidental—L. Cohn, Lucius Solomon, E. Tausky, S. Silverston, M. M. Baden, F. Sperling, W. Wise. Hope (Stockton)—Ike Brown, M. P. Stein, Jos. Steinhardt. H. Marks. Etham (Sacramento)—Al. Elkus, D. J. Simmons, M. Levy, B. Wilson, Jacob Levison, Moses Lavinson. North Pacific (Portland, Ore.)—Z. Swett, M. Rybke, I. Gevurtz, S. H. Abrahams Lehman Blum. Oregon (Portland)—D. Solis Cohen, C. H. Friendly, W. Friedlander, H. Wolff.

RIMMON LODGE No. 68, of Richmond, Va., at its last meeting installed: M. I. Binswanger, President; Milton J. Straus, Vice-President; H. S. Binswanger, Monitor; Joseph L. Levy, Secretary; Julius Straus, Financial Secretary; Henry S. Hutzler, Treasurer; A. D. Whitlock, Assistant Monitor; J. Thalheimer, Warden; E. Falk, Guardian. The representatives to the District Grand Lodge, which meets in Baltimore in February, are Julius Straus, Joseph L. Levy, and Henry S. Hutzler.

AT its recent meeting, Paradise Lodge No. 223, of Richmond, Va., instilled the following officers: Herbert T. Ezekiel, President; William Goodman, Vice-President; H. Marks, Monitor; Isaac Held, Secretary; E. Bottigheimer, Financial Secretary; A. Cohen, Treasurer; Charles Straus, Assistant Monitor; A. Berman, Warden; Meyer Greentree, Guardian; Jacob Lewit, Installing Officer; Rabbi E. N. Calisch, E. Bottigheimer, and S. L. Bloomberg, Representatives to the District Grand Lodge.

A WARM letter of appreciation has been sent to Brother Abraham Hart, who for eleven years served as President of the Cleveland Orphan Asylum, by the Board of Trustees and Directors of Orphan Asylum, Districts Nos. 2, 6 and 7, I. O. B. B.

BROTHER J. L. FRANKLIN, Past-President of California Lodge No. 163, of San Francisco, was the recipient of a costly and beautiful testimonial from the members of the lodge recently, prior to the addresses of the Grand Lodge officers. The presentation was made by Brother Max Goldberg; it consisted of a beautiful diamond locket with the emblem of the Order elegantly chased and set with

Digitized by Google

rubies, containing the likenesses of his grand-children. The recipient was greatly affected at the demonstration of love by the lodge and feelingly replied. A banquet followed and complimentary toasts were offered and responded to.

BROTHER EDWARD BARE, Vice-President, acting as President of the District, assisted by Secretary Levison and S. Baruch, installed the following officers in Modin Lodge No. 42, San Francisco: President, M. H. Marks; Vice-President, L. E. Newman; Secretary, S. Flyshaker; Treasurer, A. Strasser; Assistant Monitor, S. Figel; Warden, S. Isaacs; Guardian, A. Reis; Trustees, Philip Stern, Charles Brown, Isaac Lacher.

PAST-PRESIDENT of District No. 4, Frank Sperling, assisted by Louis Cohen, installed the following officers in Occidental Lodge No. 345: Monitor, Sol. Jacobs; President, Ben Schloss; Vice-President, S. J. Lazarus; Secretary, E. Silverstone; Treasurer, Harry Block; Assistant Monitor, L. Prescott; Warden, M. Alpern; Guardian, H. Stern; Hall Director, S. Silverstone; Medical Examiner, Dr. A. Abrams.

FIRST Vice-President, M. P. Stein, of Stockton, installed the officers of Unity Lodge No. 273, and Montefiore Lodge No. 51, of San Francisco. He was assisted by H. Marks, of Stockton, and Louis Cohen of Occidental Lodge. The Vice-President also installed the officers of Golden Gate, Ophir, Pacific and California Lodges of the same city.

ON Tuesday evening, Jan. 11th, the friends of the members of Montefiore Auxiliary No. 3, of Oakland, Cal., assembled in the vestry rooms of the Temple to witness the installation of officers.

GIDEON LODGE No. 140, of Albany, N. Y., had a promenade concert and ball on January 11th. About 350 persons were present, including officers of Shiloh Lodge No. 17.

"THE B'ne B'rith lodges of this city (Cleveland), namely, the Solomon, Montefiore and Baron de Hirsch Lodges, held a public installation of officers in the chapel of the Orphan Asylum last month. It was intended as a revival in B'ne B'rith affairs and the large chapel was filled, many strangers being seen among the audience. On the platform, which was artistically decorated with potted plants, sat Chairman M. A. Marks, Adolph Freund, Esq., of Detroit, Hon. Jacob Furth, of St. Louis, and Dr. S. Wolfenstein. The following are the names of the newly installed officers: Solomon Lodge—President, A. J. Marks; Vice-President, H. Anthony;

Digitized by Google

Secretary, J. Cohen; Treasurer, F. Kramer; Trustees, K. Hays, A. Forsch, Simon Skall. Montefiore Lodge—President, D. Dauby; Vice-President, D. Rosenblatt; Secretary, M. Brunswick: Financial Secretary, S. Rosenblatt; Trustees, H. Weil, J. Mandelbaum, J. Hays. Baron de Hirsch Lodge—President, Moses J. Gries; Vice-President, Michael I. Moses; Recording Secretary, Leopold Deutelbaum; Financial Secretary, Michael Isaacs; Treasurer, E. Treuhaft; Inner Guardian, Sam Hartman; Outer Guardian, Manual Rickersburg; Trustees, J. C. Bloch, Sam Gross, Joseph Buchman."—*Hebrew Observer.*

PACIFIC LODGE No. 48, of San Francisco, Cal. has elected the following officers: Isador Cohn, Monitor; William Geist, President; S. Gluckman, Vice-President; J. Gans, Secretary (fifth term); A. Kaplan, Treasurer; D. Davis, Assistant Monitor; P. Harris, Warden; G. Bearwald, Outer Guard; H. Schwartz, D. Davis and L. Metzger, Trustees; H. P. Bush, Hall Director; Dr. Marc Newman, Medical Examiner; Representatives, H. Schwartz, H. P. Bush. Louis Metzger, William Geist, Julius Newman and Isador Cohn.

CREMIEUX LODGE, No. 325, of San Francisco, Cal., has elected the following officers and delegates: President, H. Gutstadt; Vice-President, E. H. Morris; Secretary, Samuel S. Green; Treasurer, S. Hoffman; Warden, D. Lande; Guardian, I. Feiertag; Trustee, P. Flatow; Physician, Dr. Joseph Bayer; Representatives to the Grand Lodge, Edward I. Wolfe, H. Guststadt, S. S. Green, S. Hoffman, A. Glassman, P. Flatow.

D'ISRAELI LODGE, No. 445 of Baltimore, will give its annual entertainment and hop at Hazazer's Hall on Wednesday evening, February 10th. The comedy, "A Serious Family," will be produced under direction of Mr. Max M. Behrend. A large gathering of members and their friends is expected.

THERE are 490 children at present in the Cleveland Orphan Asylum.

CALIFORNIA LODGE, No. 163, of San Francisco, held a public installation of its officers on January 14th. After the ceremonies, there was a ball in the main hall of the B'ne B'rith building. There was a large party in attendance.

"ENDOWMENT, it seems, has been the great bugbear of the B'ne B'rith for a long time. If it be really optional, what is the matter with it? You may, if you will, or you won't, if you will. We believe it should not be optional, but compulsory. Just see how much

Digitized by Google

satisfaction it affords a man to know how religiously he is providing for his widow's next husband, and how convenient the single man is to defray the expense of it!"—*Jewish Times and Observer*.

PAST-PRESIDENT COOK was presented by Modin Lodge, No. 42, of San Francisco, Cal., with a diamond locket, for services rendered to the lodge. The presentation was made by Brother Isaac Lacher.

BROTHER HENRY HANAW, of Mobile, Ala., formerly a member of Jackson City Lodge, No. 256, and now the First Vice-President of District No. 7, publicly installed the newly-elected officers of Jackson City Lodge, No. 256, of Jackson, Mich., on Sunday, January 3d. Brother Hanaw gave the lodge some excellent adv ice which should be followed by good results. An entertainment and lunch followed the installation ceremonies, and all had a pleasant time.

GIDEON LODGE, No. 140, of Albany, N. Y., has adopted new by-laws.

EBN EZRA LODGE, No. 47, of St. Louis, installed its officers for the ensuing year. After the installation exercises, the members of the lodge and invited guests repaired to the Mercantile Club, where the annual banquet was served.

PAST-PRESIDENT of the District, Isaac Rosnosky, installed the different officers of Amos Lodge, No. 121, of Boston. On the same evening the officers of Massachusetts Lodge, No. 27, were installed by District Deputy Jacob S. Kuhns, assisted by Past-President M. Ehrenreich, and also the officers of Boston Lodge, No. 21, by Past-President Israel Cohen.

THE Officers' Association of District No. 3, of Philadelphia elected Brother Michael Hassler, President; Aaron Simon, Vice-President; Abraham Kaufman, Treasurer, and Bernard Harris, Secretary.

THE committee appointed by the lodges in New Orleans, on intellectual advancement and joint meetings, met recently, and formulated plans whereby the idea will be carried out and joint monthly sessions held, which will strengthen the Order and result beneficially. Prominent members will participate in the exercises at these meetings. The first of the series of joint sessions will be held on Wednesday evening, February 3d, under the auspices of Gulf Lodge, No. 221, at B'ne B'rith Hall, in the Y. M. H. A. Building. Mr. Max Dinkelspiel will be the orator of the evening, and

Digitized by Google

an interesting programme has been arranged. All members of the Order, also non-members, are cordially invited. After the session a collation will be served.

"QUITE a neat sum was realized and donated to the Orphan Home of Atlanta by the ladies' auxiliary of the B'ne B'rith. It was the proceeds of the dance given by the ladies of Augusta. Ga., for the benefit of this worthy organization."—*Jewish Tribune.*

THE Isaiah Ladies' Auxiliary Society of New York will give a ball on February 27th.

JOSHUA LODGE, No. 23, of Philadelphia, held a public installation of its newly-elected officers recently at Covenant Hall. Brother Samuel Wiesenthal, the retiring President, who was also re-elected to that office, presided. Brother M. K. Cohen acted as secretary. The hall was filled with the members of the lodge and their ladies. The members of the General Committee of the District were also in attendance. After the regular business of the lodge had been concluded, Charles Hoffman, First Vice-President of the District, delivered a brief address and formally installed the newly-elected officers of the lodge in their respective positions. After a musical number, Hon. Emanuel Furth delivered an address, which was listened to with profound attention and made a deep impression upon those present. It was based upon Leroy Bealieu's famous work, "Israel among the Nations," and was a serious review of some of the shortcomings and vices alleged to exist among the Jewish people. After the address there was additional instrumental music, the musical features being interspersed throughout the entire evening's programme and forming a marked feature of the entertainment. After this the audience adjourned to a neighboring room, where a collation was spread that was much enjoyed by all present. A number of speeches were made, and the entire affair was a success. It is intended that there shall be reunions of this kind at regular intervals hereafter.

THE General Committee of District No. 1, met on Tuesday January 26th, at its headquarters in New York City. It will visit the various lodges of the District.

SINCE the B'ne B'rith lodges have been installed in new quarters, the Order has increased in New Orleans, and more enthusiasm is manifested than during any time in the past decade. James K. Gutheim Lodge No. 439 recently convened and installed their officers. They received also two applications for membership,

Digitized by Google

which were referred to the proper committee. This lodge is now on the boom and five new members were initiated. The Order in general is progressing and soon the rolls will show 500 strong. A committee of two were appointed, Messrs. Charles Rosen and Gerson Aletrino, to confer with sister lodges as to joint meetings wherein good-fellowship and mental advancement will be fostered. At the session Monday, January 18th, five new members were to be initiated. B'nai Israel Lodge No. 188, at a recent meeting installed the following officers: President, Gabe Kahn; Vice-President, J. A. Bergman; Secretary, D. Goldstein (tenth year); Treasurer, Henry Stern (fifteenth] year); Warden, Max Weil; Monitor, Sam Blum; Guardian, M. Levy (twentieth year); Trustees Joseph Trautman, J. Sandak, Herman Weil; Representatives to Grand Lodge, Morris Marks and Gabe Kahn. A candidate was initiated. The lodge donated $25 to the "Home" in honor of the forty-second anniversary and $25 to Touro Infirmary Committee on joint monthly sessions."

THE newly-elected officers of Philadelphia Lodge, Jeshurun Lodge, Har Moriah Lodge, Har Nevah Lodge, Elim Lodge and Cremieux Lodge, Philadelphia lodges were installed. Charles Hoffman, Esq., First Vice-President of the District Grand Lodge acted as installing officer, and was assisted by Past Grand President Schlesinger and Grand Secretary M. K. Cohen. A number of members made brief addresses, and the occasion was enjoyed by all present.

THE B'ne B'rith School, in Philadelphia, occupying two of the rooms in the lower portion of the building, is in active operation and presents a fine appearance. The carpentering benches and drawing tables are of the most approved patterns, and altogether the rooms look much neater and are better kept than before the School occupied them. There is every indication of successful work in the new quarters.

BROTHER ISRAEL COWEN, of Chicago, ex-President of District No. 6, is to be married to Miss Alma M. Desenberg, a daughter of Brother B. L. Desenberg, of Kalamazoo, Mich.

THE second quarterly meeting of the Board of Trustees and Directors of the Orphan Asylum, at Cleveland, was held recently at the institution on Woodland Avenue. The trustees present were: David Adler, President, of Milwaukee; William Stix, Vice-President of St. Louis; Kaufman Hays, Treasurer of the General Fund,

Digitized by Google

Cleveland; A. J. Friedlander, Treasurer of the Sinking Fund, Cincinnati and Henry Greenebaum, Chicago. The Directors who attended are: Sam Aub, Cincinnati; Fred Lazarus, Columbus; Julius Feiss, A. Wiener, Mrs. M. Halle, H. A. Marks and Mrs. Kaufman Hays, Cleveland; Jacob Furth, St. Louis, and Adolph Freund, Detroit. Superintendent Wolfenstein submitted his quarterly report. Thirty-nine applications for admission were made and twenty-one favorably acted upon. There are now 490 boys and girls in the Asylum, ten less than the total capacity. The boys number 277 and the girls 213. Seven inmates were discharged during the period. Financial Secretary Buchmann's report showed that the regular receipts for the quarter were $9,847.43 and disbursements $14,491.97. The sum of $540.75 collected from dues was added to the Building Fund and $10,310 was received in bequests and collections and added to the Sinking Fund. After a discussion the joint boards decided to charter the organization and appointed Judge Philip Stein of Chicago and Judge Jacob Schroeder of Cincinnati to secure the charter, their action being subject to the approval of Grand Lodges 2, 6 and 7 of the Independent Order of B'ne B'rith, under whose auspices the asylum is maintained. Rabbi Moses J. Gries addressed the meeting on the plan of affording opportunities for the prosecuting of certain studies by graduates of the Asylum who show a particular aptitude or talent in certain directions. He explained the purpose of the Baron Hirsch Lodge, which was organized in Cleveland recently with that end in view, and asked for and received the approval of the boards and the promise to support it heartily.

EIGHT members were initiated at the last meeting of James K. Gutheim Lodge No. 439, at New Orleans, La.

Domestic Notes

THE annual meeting of the Sisterhood of the Madison Avenue Synagogue, New York, was held recently. The following officers were unanimously elected: President, Mrs. M. E. Shrier; Vice-Presidents, Mrs. A. Rich and Miss Eva Meyer; Treasurer, Mrs. Herman Levy; Corresponding Secretary, Miss Tillie M. Endel; Recording Secretary, Miss Sarah Hyams; Guide, Mrs. M. S. Meyer; Custodian, Mrs. L. M. Hirsch; Superintendent of Down-Town Religious School, Mr. Joseph Schattman; Principal of Sewing School, Mrs. A. A. Isaacs; Directresses, Mrs. Bendet Isaacs, Mrs. W. Endel, Mrs. I. Elkus, Mrs. L. Friend, Mrs. B. Kahn, Mrs. A. J. Bloomberg, Mrs. S. Werner, Miss Ella L. Wise.

Digitized by Google

THE United Hebrew Charities of New York, for the first time in the history of that organization, issued a public appeal for help in the work which falls to their lot. Hitherto, the assistance of Jews had been sufficient to provide for our poor coreligionists, but this year the difficulties were greatly increased.

THE annual meeting of the members of the Hebrew Technical Institute of New York was held on Sunday, January 10th, President James H. Hoffman in the chair. The report of Mr. Hoffman dealt interestingly with the society's affairs. He referred to the erection of the new school-building as marking another epoch in the progress made by the Hebrew Technical Institute. The means at command did not permit to expend any money for mere decorative effect, or architectural embellishments—to its solidity and practical adaptation to the requirements of a modern school building every effort was directed. The building will cost about $36,000, and the equipments, expenses of removal and rental of temporary quarters will amount to nearly $10,000 more, thus almost absorbing the $47,000 which was received as the Institute's one-third share of the net proceeds of the late Educational Fair. Last year there was an indebtedness due the Treasurer amounting to $897.65. There was received during the year from members and patrons, $13,120.00; donations during the year, $1,535.00; bequests, 200.00; contributing society, Hebrew Orphan Asylum, 3,000.00; Educational Fair (net), $47,362.23; received from other sources, $5,044.00, making total financial receipts $70,291.28. The Expenses: Regular expenses on account of the several committees, $23,312.31; paid on the mortgage, $8,000.00; new building construction, $24,959.69; equipment of building and departments, $3,698.08; Lafayette Place rent and expenses, moving, etc., $2,252.19; making the total financial disbursement, $62,222.27: and leaving a total balance in treasury, $6,130.70. The ordinary expenditures exceeded the regular receipts by $413.31. The Building Committee has not liquidated all its accounts at this date. There remains yet a mortgage of $30,000 on the property, and they will be compelled to add to it unless their revenue is increased, which is all the more urgent since the new building affords facilities to admit a larger number of pupils provided the means are found to meet the added expenses of instruction. The number of patrons is 257 as against 255 last year; members 900 as against 874; and associate members, 220. This shows a net loss during the year of twenty-four members and a gain of two patrons. This unfavorable result is to be accounted

Digitized by Google

for by the stringency of the times. The new year has been started with inaugurating a class of donors with annual dues of $100. Mr. Hoffman says: "May we not hope that the munificent gifts to educational institutions frequently made by Gentiles may act as an incenive to some of our own race to do likewise for the Hebrew Technical Institute, which is a pioneer and recognized leader in teaching the best methods to our own youth that lead to self-help and are a potent factor in infusing a spirit of manliness which had been well-nigh crushed by centuries of oppression and persecution." The number of pupils remains the same as before, viz., 190. The school was in session 214 days during the year. At the last commencement, June 18th, 33 students were graduated, of whom all have had situations, and only two are now unemployed. During the thirteen years of its existence the school has graduated 239 students, of whom 234 are living. Most of these are now profitably employed. Of those heard from, 75 per cent. are in some mechanical occupation. The directors elected to serve three years are Julius Bien, Julius Goldschmidt, Miss Miriam Fisher, George Heyman, Abraham Steinam, and Charles Strauss.

THE Hebrew Ladies' Benevolent Association of Shreveport La., held a meeting recently and subscribed funds for the Mooringsport cyclone sufferers. They also agreed to work in conjunction with the Ladies' Home Charitable Association in securing and making wearing apparel for the poverty-stricken people.

AN entertainment will be given at Hotel Castleton, St. George, Staten Island, N. Y., on Feb. 9th, in aid of the Hebrew Ladies Benevolent Society.

THE corner-stone of the new synagogue of Cong. Ahavath Joseph in Paterson, N. J., was laid a few weeks ago with appropriate services.

A CHARITY calico ball will be held at Music Hall, Baltimore, Md., on February, 23d for the benefit of the Kindergarten and Day Nursery.

THE fiftieth anniversary of the wedding of Mr. and Mrs. Albert M. Gans of 70 East 93d street was celebrated on Wednesday night, January 20th, by a dinner at their home, at which were present their six children ten grandchildren, and their daughter and three sons-in-law. Mr. and Mrs. Gans are nearly 75 years old. They went to school together in Germany, and when he was 24 years old Mr. Gans came to this country. His wife followed him a few months

Digitized by Google

later, and they were married by Dr. Merzbacher of Temple Emanu-El. Six children were born to them, and all are alive. Their eldest son is William A. Gans of this city. He is well-known in Hebrew circles. The other children are Nathan A. Gans of Macon, Ga.; Mrs. A. Newman and Miss Rebecca Gans of New York, Mrs. Lippmann of Montezuma, Ga., and Mrs. Barnett of Savannah. Mr. and Mrs. Gans were the recipient of a pair of jardinieres from the General Committee District Grand Lodge, No. 1, Independent Order B'ne B'rith, and a similar token from Emanuel Lodge, U. O. T. S., which lodge Mrs. Gans helped organize fifty years ago.

THE Congregation Gates of Prayer, of New Orleans (Dr. Sessler) elected the following officers: M. Heidenheim, President; D. Wolbrette, Vice-President; Leopold Levy, Treasurer; Simon Leopold, Secretary; Trustees, Lazard Schwartz, B. Switzer, Joseph Stern, Lehman Levy, A. Yaretsky and J. J. Cohn.

THE two large Jewish charitable societies of the city of Omaha, Neb.—The Hebrew Ladies' Sewing Society and the Ladies' Aid Society—have united, and at a meeting in the vestry room of the Temple, decided to call the consolidated organization "The Jewish Ladies' Sewing and Aid Society." The officers elected are: Mrs. Albert Heller, President; Mrs. Sonnenberg, Vice-President; Mrs. Rotholz, Financial Secretary; Mrs. Hiller, Recording Secretary; Mrs. Ferdinand Adler, Treasurer.

SEVERAL names of well-known Israelites appear in the list of appointments made recently by Wm. J. Kelly, Esq., Right Worshipful Grand Master of Free and Accepted Masons of Pennsylvania. The most notable of these is the re-appointment of William B. Hackenburg as Chairman of the Committee on Appeals. This appointment is one of signal honor, as Mr. Hackenburg is the only layman on the committee, of which he is the presiding officer, his colleagues on the committee being Judge Wm. B. Hanna, of the Orphans' Court; Judge Geo. B. B. Orlady, of the Superior Court; Judge Abm. M. Beitler, of Common Pleas Court, and Geo. W. Guthrie, Esq., one of Pittsburg's most prominent lawyers. Other appointments include that of U. S. Strouse, as Deputy Grand Master of the thirty-seventh district; Benjamin Metzel, one of the Almoners of the Grand Lodge Charity Fund, and Adolph Eichholz, Esq., one of the Bursars of the Thomas R. Patton Memorial Charity Fund.

THE Hebrew Charity Ball in Philadelphia will be held on February 23d, at the Academy of Music.

Digitized by Google

THE *Jewish South*, of Richmond, Va., has again made its appearance.

ATLANTA is to have a grand fair under the auspices of the Hebrew Association, the Temple Congregation and the Orphans' Home.

"AN act which will redound to Jewish credit and which shows the unsectarian character of Jewish benevolence, occurred on Friday afternoon, when a committee of our ladies called upon Mrs. Dr. Richardson, President of the Board of Directors of St. Anna's Asylum, New Orleans, La., and presented her with a check for $500 and 100 applications for membership in the association which maintains the institution. The history of how the gift came to be made is interesting of itself and will bear repetition. St. Anna's Asylum was offered by the city an appropriation of $500; this was refused on account of the ill-feeling caused by many citizens claiming that Catholic institutions were given too much. In refusing the city's appropriation the Asylum said it would rely upon the benevolence of its friends. Its confidence was rewarded and its patriotic action applauded. Some of our Jewish matrons circulated among others of our co-religionists and got up a subscription signed by 100 of our ladies, each agreeing to pay annual dues of $5 per year. The ladies who did this noble deed of charity would, under no pretense, allow their names to become public, as they are known to be unostentatious in all their good works. Deep gratitude has been expressed for this gift from so unexpected a source. It is with pride that we record this act, as it shines forth as a beacon light among charitable deeds of New Orleans."—*American Israelite.*

AT the annual meeting of the Hebrew Hospital and Asylum of Baltimore, held recently, the officers elected were: President, Menka Friedman; Vice-President, Samuel Kahn; Treasurer, Mr Levi Greif; Directors, to serve for two years, Samuel Frank, Simon Rosenberg, N. H. Hirshberg, Max Ambach, Lewis Schloss, A. S. Adler. Mr. Adler was elected Secretary in place of Ignatius Lauer, deceased. The Treasurer's report showed $488.93 on hand January 1st, 1896. The report of the Secretary was as follows: Amounts received from estates of the deceased for the memorial fund $2,277.43, in sums as follows: Mrs. Sarah Frank, $250; Mrs. Fannie Blum, $100; Mrs. Bertha Baer, $250; Mrs. Theresa Bamberger, $100; Mr. Leon Hanline, $100; Mr. K. Thalheimer, $50; Mr. Fred Raine, $252.43; Mr. Juda Rosenwald, $100; Mr. Lewis Laur, $100; Mr. Henry

Digitized by Google

Grunebaum, $250; Mr. Lazarus Hamburger, $100; Mr. and Mrs. P. Bergman, $300; Mr. and Mrs. Magnus Pollack, $250; Mr. B. D. Kohen, $50; Theresa Lowman, $25; amount received from incomes and other sources, $19,151.46; from sale of bonds, $2,113; total received, $24,030.84; expenditures, $22,909.58; balance in hands of treasurer, $1,121.24. Number of patients received in hospital during the year, 238—124 males, 114 females; number of deaths, 15—9 males and 6 females; number of prescriptions prepared for hospital, 2275. Number of patients treated at the dispensary, 3580; subsequent visits of patients, 2871, making total number of patients 6451; number of prescriptions filled in dispensary, 7452; number of inmates in the home, 36—14 males and 22 females; no deaths. The Ladies' Auxiliary's report showed total receipts during the year $1,638.54, with $798.11 expenditures, leaving a balance of $840.43 on hand.

PINE BLUFF, Ark., is about to organize a Young Men's Hebrew Association.

THE following officers were re-elected by the Jefferson Club, of Richmond, Va.: P. Whitlock, President; I. H. Kaufman, Vice-President; E. Bottigheimer, Secretary; Joseph L. Levy, Financial Secretary; S. L. Bloomberg, Treasurer; M. S. Block, Libarian. The club will expend a sum not exceeding $5,000, for the purpose of erecting an addition to the present building, to be used as a ball-room, billiard-hall, bowling-alley and gymnasium.

THE Ladies' Hebrew Benevolent Association, of Norfolk, Va., installed their new officers recently, after which they had a banquet. The officers are: Mrs. D. E. Levy, President; Mrs. A. Camp, Vice-President; Mrs. L. Hornthal, Secretary; S. J. Hecht, Treasurer. The annual report showed that the association was better off than it has been for some years.

JACOB H. SCHIFF and Isidor Straus, of New York, have been appointed University Visitors for 1897, for the Department of Semitic Languages of Harvard University.

THE annual meeting of the Society for the Jewish Aged and Infirm, of Cincinnati, O., took place recently. President Lowman read his annual report. There are at present thirty-five inmates in the institution, twenty-four of whom are men, and eleven are women. The cost per capita for the year was $297.56. Treasurer, A. J. Friedlander, and Financial Secretary, M. E. Moch, reported that the receipts during the year amounted to $20,335.52, and

Digitized by Google

expenditures $18,071.18. The latter includes the payment of a debt to the amount of $894.59. A vote of thanks was extended to Dr. A. Freiberg for his services. The election of officers resulted as follows: President, J Lowman; Vice-President, Julius Freiberg; Treasurer, A. J. Friedlander; Recording Secretary, Louis Kramer; Financial Secretary, M. E. Moch; Trustees, for two years, Alex. Strauss, M. H. Marks and H. S. Fechheimer.

TEMPLE Beth Elohim, of Brooklyn, N. Y., elected the following officers: President, E. Nathan; Vice-President, L. Michel; Treasurer, Mendel Levy. Reports were presented by the officers and much interest was attached to them. Rev. Samuel Greenfield was re-elected as associate rabbi for two years.

REV. DR. FELSENTHAL, of Chicago, has just celebrated his seventy-fifth birthday.

TWO books have recently been published by Jewish authors. "With the Trade-Winds," by Ira Nelson Morris, of Chicago, and "The Lucky Number," by Ike K. Friedman, of the same city.

THE Jewish Charity Ball, of Chicago, it is said, realized the sum of $25,000 above all expenses.

AT a meeting of the Rabbinical Association, held recently at the residence of Rev. Dr. B. Szold, a committee, consisting of Rev. Drs. William Rosenau, B. Szold and T. Schanfarber, was appointed to draft a plan for the foundation of a normal school for the training of religious-school teachers in Baltimore.

DR. RUDOLPH GROSSMAN has been elected rabbi of the Congregation Rodef Sholom, in New York.

The following is an extract from the annual report of the Hebrew Infant Asylum, New York. The members number 854, the subscribers 138. The report of the Treasurer showed that on January 1st, 1896, there was a balance of $2,772.88. Since then $691.50 had been collected as dues of the previous year and $2,765.50 as dues for the year ending January 1st, 1897; city appropriation was $1716.56; donations added $477.86; interest was $43.73. The total receipts were $12,759.98; the disbursements were $8,474.28.

DR. L. W. STEINBACH has been re-elected on the surgical staff of the Philadelphia Hospital, and Drs. S. Solis Cohen and J. L. Salinger, staff physicians of that institution.

THE Hebrew Mutual Benefit Society, of New York, recently celebrated its seventieth anniversary at the West End Synagogue. The programme consisted of musical exercises, a prayer by Rev. Dr. F. de Sola Mendes; an address by Mr. Joshua Kantrowitz, a Trustee of the Society, in place of Morris Goodhart, the President, who was confined to his house by a severe illness; an oration by Rev. S. S. Wise. The new officers of the Society are: President, Morris Goodhart; Vice-President, Maurice A. Herts; Treasurer, Isaac K. Cohn; Secretary, B. Bildersee.

Digitized by Google

THE annual meeting of the Trustees of the Hebrew Free School Association, of New York City, was held at Temple Emanu-El, recently. Reports were read by the President, Albert F. Hochstadter, and various committees The resources of the Association on November 30th, 1896, were $72,501, of which $65,000 was in real estate and the balance in securities. The liabilities were $21,116, of which $20,000 was on mortgage, and $1,116 for rent. The receipts for the year were $18,794, and the expenditures, $17,760. The number of pupils under instruction was 3,214 divided into sixty-four classes. The officers were re-elected as follows: President, Albert F. Hochstadter; Vice-President, Henry Budge; Treasurer, Henry Lilianthal; Secretary, Samuel B. Hamburger. The following directors, whose term of office expired this year, were re-elected for three years: Henry Budge, Louis Marshall, Albert Friedlander, the Rev Stephen S. Wise, Samuel B. Hamburger. Joseph Langfeld was elected director in place of Cyrus L. Sulzberger, resigned.

SIMON STERNE, Esq., recently delivered a lecture before the Y. M. H. A., of New York City, at Carnegie Chamber Music Hall, on "Modern Popular Delusions."

JACOB H. SCHIFF, of New York City, has presented a house on Lexington Avenue as a home for the Young Men's Hebrew Association of that city.

ABOUT six hundred dollars have been received in answer to the recent appeal of the Jewish Theological Seminary of New York. More contributions are expected.

THE *Hebrew Standard* says: "One of the most interesting departments in the MENORAH MONTHLY is that of 'Bequests and Donations,' in it are collated the gifts by devise, and donations during the month prior to its publication. The numerous instances of the generosity of our co-religionists, evinces most strongly the desire of furthering the many charities with which our land abounds. The hospitals, homes, asylums and charitable societies are the beneficiaries in most instances, and we say Amen to these noble offerings. But may we not hope that the seminaries, libraries and educational institutions will be more frequently remembered without curtailment of the gifts to the other worthy charities?"

THE course of "Talks on Lives and Times of Leaders of Jewish Thought" was inaugurated January 2d, when Rev. H. Speaker discoursed on "Rabbi Jehudah Hannassi" On January 9th, Dr. Kohler spoke on "Hillel." On Saturday evening, January 16th, Rev. Dr. Silverman spoke on Jochanan ben Zakkai; January 23d, Dr. M. H. Harris reviewed the work of Ezra. Other subjects on the programme are: January 30th, Saadiah Gaon, by Rev. Dr. F. de Sola Mendes; February 6th, Gabirol, by Rev. Stephen S. Wise; February 13th, Maimonides, by Rev. Dr. R. Grossman; February 20th, Jehudah Halevi, by Rev. H. Speaker; February 27th, Rashi, by Rev. Dr. G. Taubenhaus; March 6th, Abarbanel,

Digitized by Google

by Rev. Dr. H. Pereira Mendes; March 13th, Joseph Karo, by Rev. Dr. B. Drachman; March 20th, Israel Baal Shem Tob, by Rev. Dr. Falk Vidaver; March 27th, Moses Mendelssohn, by Rev. Dr. David Davidson; April 3d, The Lebensohns and Gordon, by Rev. Dr. A. M. Radin.

PROFESSOR RICHARD GOTTHEIL recently delivered five lectures in the vestry-rooms of Temple Emanu-El, in New York, three on the "Geography of Palestine," the fourth on "Jerusalem," and in the fifth gave his views with regard to the settlement of the Holy Land.

MR. MORRIS NEWBURGER, President of the Jewish Publication Society of America, has been unanimously elected President of the Mechanics' National Bank of Philadelphia.

ALFRED GREENEBAUM, of San Francisco, has recently given a library consisting of 1,000 volumes on the Semitic languages and history to the University of California. The books formed part of the library of his father, who was chief rabbi at Landau, Germany. Accompanying the books was a check for $587.50 from the women of the Temple Emanu-El of San Francisco, with the request that it be used in properly arranging and labeling the new collection and in making certain additions to it during the present year.

THE doors of the Polyclinic of the Mount Zion Hospital, San Francisco, were thrown open to the public of all creeds. It is expected that henceforth the directors will meet but once a month.

THE annual meeting of the Hebrew Home for Aged and Disabled, of San Francisco, was held on January 10th. During the year $650 was paid off on mortgage and $634.50 was spent on alterations to the building to accommodate five more inmates, there are at present fifteen inmates. The cost to maintain the same was $2,874.72 for the year, averaging $212.95 a year or $17.75 per month for each. The cash on hand and in banks amounts to $3,530 and as the home owes only $3,600 on mortgage, it may be considered out of debt. Mr. Levi Schilling who was present gave a check for $100 to become a life member. The Board of Officers were re-elected as follows: Samuel Polack, President; Peter Abramson, Vice-President; Mrs. M. Kaskell, Secretary; Miss Cohn, Treasurer; Philip Fabian, Wallace A. Wise, I. D. Martin, Herman Lewis and Miss Amelia Levy, Directors.

THE Woman's Society of the Home for Aged Jews, of Chicago, will give an operetta entitled a "Quarrel Among Flowers," under the management of Mrs. Tillie Norden Schlossman, Tuesday, February 9th, at Unity Club, formerly Concordia.

THE report of the Jewish Working Girls 'Vacation Society, of New York recently made says. "The houses were open from July 1st to September 1st, during which period they accommodated 8 girls for 3 weeks, 90 for 2 weeks, 51 for 1 week, 1 for 23 days, 2 for 12 days, 2 for 9 days, 6 for 2 days and 1 for 1 day. The experiment of employing shop girls for domestic servants did not

Digitized by Google

work well, and it was thought better to secure trained and experienced maids. The maintenance of house cost $826, the rent was $350, railroad, advertising, printing, etc. $734.07, making entire expense $1,908.90. The financial report of the society showed that the income for the year had been $2,481.99; total expenditures, (within and without the province of House Committee) $2,077 54, leaving a balance of $404.45. The sinking fund is $1,033.83. The following directors were elected: Mmes Eugene S. Benjamin, Belle L. Freedman, Jules A. Menken, W. Freudenthal, Samuel Greenbaum, Isaiah Josephi. Maurice Price, I. Cuhn, P. B. Levy, L. Lipman, T. Richman, S. S. Ruskay, Hiram N. Vineberg, R. Mayer. Lee Kohns, Marcus W. Beekman, Morris W. Benjamin, George W. Lewis, Misses Frohman and M. L. Koffman.

AT a meeting of the Hebrew Benevolent Society, of Rochester, New York, held recently the following officers were elected: President, D. M. Garson; Vice-President, I. M. Sloman; Treasurer, Nathan Goldwater; Secretary, J. Caufman; trustees: E. S. Ettenheimer, S. M. Benjamin, E. M. Moere, Joseph Michaels and Max Goldsmith. The Relief Committee reported that contributions of money, provisions and coal to the amount of $3,000 had been received.

AT the general meeting of the members of Temple Ohabei Sholom in Boston, the following officers were elected: I. Rosnosky, President, 16th re-election; Israel Cohen, Vice-President; L. Gans, Treasurer; A. P. Spitz, Benjamin Levy, Nathan Waxman, Henry Crine, Trustees for two years; J. Rosenthal, Secretary; S. M. Caro, Messenger and Collector.

THE new Temple of Shaare Emeth Congregation, in St. Louis was dedicated on Friday, January 29th. The officiating clergymen were Rabbis S. Sale, H. J. Messing, L Harrison, I. Epstein, M. Spitz and Rev. R. C. Cave of the Non Sectarian and Rev. W. W. Boyd of the Second Baptist Church. The ceremonies began at 3 o'clock and Dr. Sale, the Rabbi of the congregation, preached the dedicatory sermon.

BOSTON is to have a Purim Association. It will be patterned after similar organizations in New York, Philadelphia, Baltimore and Chicago. Its purpose is to assist the federation of Jewish charities of Boston in raising sufficient funds to care for the increase in the demands for charity made by the deserving and worthy poor. To this end a charity ball will be given at Music Hall February 18th The officers of the association are: Godfrey Morse, President; Bernard M. Wolf, Vice-President; Myer H. Goldsmith, Treasurer; Lee M. Freedman, Secretary; Silas Peavy, Asher A. White, Julius Hollander and Summit L. Hecht, Directors.

MR. SAMUEL ULLMAN of Birmingham, Ala., has been re-elected President of the Board of Education. He has been president of the board for four years and a member for thirteen years.

Digitized by Google

THE Jewish Sabbath School Teachers' Organization is the name of a society recently established in Chicago which meets on the first Sunday of every month to discuss matters relating to the work of the Sabbath-schools of the city. The last meeting was held Sunday, January 3d, in one of the parlors of the Palmer House. Professor Bamberger presided and conducted a "text lesson" from the Book of Genesis.

THE Brooklyn, N. Y., Orphan Asylum Ball was held in the Academy of Music in that city on January 20th.

REV. RAPHAEL LASKER, of Boston has been retired by his congregation on a pension and is now rabbi-emeritus. Rev. S. Hirschberg, hitherto the associate, is now the officiating rabbi.

PRESIDENT GILMAN, in his annual report to the trustees of the Johns Hopkins University, Baltimore, reports the addition to the gift of the Dillman Oriental library, a large number of books in Rabbinical literature presented by Mr. Leopold Strouse to the value of $600. These books are now being catalogued by Rev. William Rosenau. Judge Mayer Sulzberger and Mr. David Sulzberger, of Philadelphia, have also contributed to the same library. Besides this, the Semitic department has received $3000 from citizens of Baltimore who desired to show their "appreciation of the learning and ability of Professor Haupt, and to encourage him in the publication" of the Old Testament in Hebrew. Rev. William Rosenau is to read a paper before the Oriental Society on the use of "Alokim" in Talmudic and Rabbinic literature. Mr. Milton Reizenstein, A.B., has been granted a graduate scholarship in economics. Dr. Sidney M. Cone has been made an instructor in surgical pathology.

THE fancy dress masquerade ball given by the Purim Association on January 19th, at the Metropolitan Opera House New York was a success financially and socially, but was considerable of a failure as a fancy dress affair, as everybody —barring less than a dozen—came expecting to see how everybody else would look in mask. The boxes and balconies presented a beautiful sight, and the scenes that were given from the lines and plays of eminent musicians were very well presented. As a finale to the tableaux, all taking part joined in a grand march which was worth witnessing, the whole reflecting great credit upon Mr. Wm. Parry, of the Opera House, under whose direction it was prepared. The vast resources of the establishment in the way of stage property came in handy, particularly the serpent in Siegfried, which afforded much merriment with its great puffing ability and fearful electric eyes. About $15,000 was netted by the affair for Mount Sinai Hospital.

Digitized by Google

Death of S. S. Nyburg,

SECRETARY OF DISTRICT GRAND LODGE NO. 5.

Simon S. Nyburg, Secretary of District Grand Lodge No. 5 died suddenly at his residence in Baltimore, Md., on Friday, January 22d, 1897.

He was much alarmed on reaching home, after the close of business, to find his wife seriously ill, though he had left her at noon apparently in good health. A physician had been summoned, and pronounced it a case of congestion of the lungs. He complained of feeling a little weak, and, almost immediately after his return to the bedroom, fell dead near the window, in the presence of his insensible wife and his aged and invalid mother.

In order to keep the terrible news from the unfortunate widow, still critically ill, the funeral arrangements were given over entirely to King David Lodge, I. O. B. B., of which he had long been a member, and the funeral services were held at Covenant Hall on Monday morning, in the presence of a gathering of representative Jews and Jewesses.

Brother Julius Bien, President of the Executive Committee I. O. B. B., who was unable to be present, was represented by Dr. S. B. Wolfe, the Clerk of the Committee.

Delegates were present from the following lodges of the Order of B'ne B'rith: King David, Covenant, Fidelity, Loyal, Monumental, Ludwig Philipson, Disraeli, Argo Lodge of Washington, Rimmon Lodge, of Richmond and from the Germania Lodge of the Ancient Order of United Workmen.

The pall-bearers were: Active—S. Salabes, Maurice Lauchheimer, Aaron Goodman, L. B. Bernei, Jacob Herman and S. L. Auerbach; Honorary—Julius Straus, Simon Wolf, Dr. S. B. Wolfe, Edward Goldman, Joseph Salabes and Louis J. Cohen.

The religious services were conducted by the Rev. Bro. T. Schanfarber, of Har Sinai Temple. Following these services, eulogies on the deceased were pronounced by Bro. Julius Strauss, of Richmond, Va., President of District Grand Lodge No. 5; Bro. Simon Wolf, Vice-President of the Executive Committee, I. O. B. B. and Dr. S. B. Wolfe, on behalf of Bro. Julius Bien, President of the Executive Committee. The ceremonies were concluded with the

Digitized by Google

impressive funeral service of the Order, Bro. Dr. Wolfe officiating as chaplain of the Grand Lodge.

Mr. Nyburg's connection with the Order has been a long and active one. Initiated in King David Lodge No. 60, more than thirty years ago, he at once took an interest in the Order and its works and, after filling the various offices in the Lodge, became an active member of the Grand Lodge. In 1872 he was elected Grand Aeph (1st Vice-President) and in 1873 became Grand Nassi Abh (President) of the District. In 1879 he was elected a representative to the General Convention which met in Philadelphia, and having been made a member of the Executive Committee was elected its Vice-President. He was also a member of the General Conventions of the Order held in New York in 1885, in Richmond in 1890, and in Cincinnati in 1895. In all these Conventions he took an active part, serving as a member of important committees, especially of the Committee on Constitution, as Secretary of which his experience and business methods were of the greatest value.

In 1884 Brother Nyburg was elected Secretary of District Grand Lodge No. 5, and in 1885 was appointed Secretary and Treasurer of the Endowment Fund Commission of that District. In these positions, as in all others entrusted him, he displayed qualities which endeared him to all who came in contact with him.

It is impossible to do full justice to the great services and exalted character of our late brother in this sketch, but the words spoken by Brother Simon Wolf, Vice-President of the Executive Committee I. O. B. B., at the bier of Brother Nyburg will appropriately close this tribute to his memory.

"An oak in the forest of human possibilities and achievements has fallen, and in its fall uprooted not only the tendrils of love, but of friendship. I do not share in the common saying that this is an occasion of sadness, but rather believe in the saying of the sages of old that we should weep when one is born and rejoice when one dies, for undoubtedly the saying had its origin in the belief that our lives should be conducted on lines which would, when we depart, cause rejoicing that the career of the individual had been pure and unblemished. Accepting this version, there is no one within the range of my memory who so fully comes up to the ideal standard of manhood in all its phases than he who lies cold and inanimate before us. He died in harness; busy, as he had been for years in the discharge of duty, and was stricken by the intelligence that she, whom he had cared for so tenderly and lovingly, was about being taken away. The suddenness of the news caused his noble heart to stand still, and thus the affectionate husband, the loving father, the dutiful son and brother, the public and patriotic-spirited citizen, the devoted Jew, the zealous and

Digitized by Google

efficient Secretary of the Grand Lodge, and the devoted and enthusiastic member of the Order of B'ne B'rith, was called from his earthly labors, leaving a memory and an example that will be forever green, and a constant incentive for others to follow. As Vice-President of the Executive Committee of the Order, as a member of District Grand Lodge No 5, as Chairman of the Board of Control of the Orphans' Home, and last, though not least, as a personal, dear friend I voice the sentiment of one and all when I say, 'Simon Nyburg was a model man and officer who had endeared himself by his refined, intelligent and self-sacrificing labors, and who stood foremost in all the walks of life which he so capably adorned as a fit representative of those higher elements for which the Order of B'ne B'rith has been for years the type and the inspiration. I doubt very much whether a more competent and far-seeing or intelligent Secretary existed in our or any other Order, and the manner of communicating his work to others was done in a spirit so gentle, urbane and disinterested that, even when it was coupled with authority, it fell as lightly as the snowflake. He may have had equals in this direction; he certainly had no superior. The horizon of his charity and philanthropy was not bound by locality. Although giving generously to those of his native city, he was one of the first to contribute, and steadily continue to do so to the time of his death, to the Orphans' Home at Atlanta, and among the many devoted friends to that cause there was not one who was more awake to its necessities than he. As a friend, I feel his sudden death most keenly, for, in the past, when misfortune, and sickness, and death came within my family circle, I remember how his grasp of the hand, his loving words, and his kind messages were a source of constant cheer and encouragement, and his face, beaming with good-will for all, seemed to have an additional halo of goodness in times of trouble and misfortune. May all of us profit by the lessons of his life, and may those dear and near to him find that great consolation which springs eternal from the knowledge that Simon Nyburg has lived a life worthy not only of himself but of the best of mankind."

Foreign.

FRANCE.

MM. ROTHSCHILD BROTHERS have sent for distribution among the poor of Paris 20,000 francs and 40,000 bread tickets.

M. AUGUSTE MICHEL LEVY, Professor at the School of Mines and member of the Central Jewish Consistory of France, has been elected by the Academy of Sciences a member of that body, in the section of Mineralogy and Geology. M. Levy received 54 out of 56 votes.

M. LIPPMAN has been elected President of the Society of Civil Architects of France.

Digitized by Google

THE Baroness de Hirsch has sent a donation of 50,000 francs to Madame Coralie Cahen, the President of the Jewish Refuge at Neuilly (Paris).

THE Chamber of Deputies has passed the Budget of Religious Worship without amendment. The amounts voted to the Jewish community were: 133,530 francs for personnel; 22,000 francs to the Jewish Seminary. 51,000 francs were voted for the maintenance of the fabrics of synagogues and Protestant churches.

ENGLAND.

REV. ALBERT LOEWY, LL.D., the well-known litterateur, for many years Secretary of the Anglo-Jewish Association and Minister of the West London Synagogue, was a recipient of a public demonstration on the occasion of his eightieth birthday recently.

AT the meeting of the London Jews' College Literary Society, held recently, Dr. M. Friedlander read a paper on "Hillel and Shammai." Dr. A. Löwy presided.

MR. H. POLLAK, President of the Foreign Press Association in London, England, has for the third time been re-elected on the Council of the Institute of Journalist. He is the first foreigner and the first Jew elected on this body. Mr. Pollak represented the Institute at the International Press Congresses at Antwerp, Bordeau, and Buda Pesth.

GERMANY.

COMMERCIAL COUNCILLOR HUGO LANDAU and Council-General Eugen Landau, heads of the banking house Jacob Landau, Berlin, have, to commemorate 25 years' existence of the firm, created a fund of 180,000 marks, the income of which is to be spent in assisting the deserving poor, without distinction of creed.

THREE Jews have been elected on the Town Council of Nuremberg, out of a total of seventeen members. Jews form about a thirty-second part of the population.

PROFESSOR DR. ROSIN has been elected Rector of the University of Freiburg, for the academical year 1897-1898.

AT the municipal elections at Strasburg, Dr. Levy and Herr S. Jacobi have been re-elected; Herr Siegfried Lange, a well-known lawyer, is a new member.

HERR EUGEN APOLANT the brilliant Jewish advocate, will fill the vacancy in the representative council of the Jewish community of Berlin, caused by the lamented death of Sanitätsrath Dr. Moritz Kirstein.

Digitized by Google

THE municipal elections at Munich were a bitter pill for the anti-Semites. Out of the 16,000 votes polled, the candidates of the party received only 150.

AUSTRIA-HUNGARY.

THE Emperor-King has conferred the Order of the Iron Crown, 2d class, on Herr Alois Klein, chief of the Justice Section of the Government of Croatia and Slavonia.

THE opening of the Jewish school in Buda-Pesth, was held recently. A large number of distinguished persons were present. Chief Rabbi Dr. Samuel Kohn delivered the address, and dwelt upon the merits of the late Moriz Wahrmann, Member of Parliament for the City, who contributed 40,000 florins for the erection of a school and synagogue.

THE Emperor-King has nominated Dr. Isidor Baumgarten Public Prosecutor in Buda-Pesth.

THE Prime Minister, in his capacity of Minister of the Interior, has appointed Herr Moriz Stukart a Chief Commissary of Police in Vienna.

TUNIS.

RABBI ISAEL AYMAN, Rabbi of Biserta (Tunis), died there on December 18th, 1896, at the age of one hundred. His funeral took place a few days later, and was attended by an immense concourse of people. Curiously enough, none but the most joyful songs were chanted when the body was carried to the grave. In doing so, however, the people only obeyed the bidding of the deceased, who had in his will enjoined it upon his heirs as a duty that only joyous songs should be sung. The centenarian had administered the office of Rabbi uninterruptedly for eighty years.

RUSSIA.

M. LEOPOLD LOUIS DREYFUS, senior partner in the firm of Louis Dreyfus & Co., has been decorated by the Czar with the Cross of the Stanislaus Order. The firm has numerous counting-houses in Russia.

IMPERIAL sanction has been given to the establishment of the Volhynian Hop Growers' and Dealers' Association. Only Russian subjects are allowed to be members of the Association, and the number of Jewish members is limited to ten per cent. of the total number of members.

Literary Review

DIE APOLOGETIK DES JUDENTHUMS IN IHRER GESCHICHTLICHEN ENTWICKLUNG," I. Von Dr. S. Gelbhaus. Wien. 1896.

The first part of the "Apology of Judaism" gives promise of an interesting and historically exhaustive presentation of the attempts made in the past of defending Judaism against all other

Digitized by Google

religious systems and philosophies with which it came in contact. The extracts from ancient works, which made an attempt in that direction, such as the book of Sirach, the book of Henoch, the letter of Aristobulus, of the writings of Philo, as well as quotations from the Talmud, in which the answers of the Sages to queries put to them by sceptical pagans are excerpted, are highly instructive. In later numbers, we assume, we will find the salient arguments of the Cusri, the Chisuk Emuna and other controversial writings, down to modern times. More interesting, however, will it be to learn the position of the learned gentleman in his defense of modern Judaism as against the critical attacks of the modern schools. The Judaism of the modern day differs very much from that of bygone days, as well as the systems against which an apology may be called for. The learned author evidently occupies the standpoint of ultra-orthodoxy. He, undoubtedly, looks to the final re-establishment of the sacerdotal service, insists upon the acceptance of belief in the plenary inspiration of the Biblical text and the validity of the oral law, even as codified in the *Shulchan Aruch*. To defend this sort of Judaism is no easy matter in these days of ours and, if it can be done, it should be done quickly in order to keep the young generation from running away from us. Not even a Samson Raphael Hirsch, undoubtedly one of the greatest minds the orthodoxy of the nineteenth century produced, succeeded in influencing an appreciable number, and if he succeeded at all, he kept many congregations from openly joining the Reform chorus. Whether that was best for Judaism are very much of a debatable question, as indifferentism and hypocrisy is certainly not preferable to an adherence to modern reform ideas.

DONATIONS.

Jacob H. Schiff: house on Lexington Avenue, New York, to Young Men's Hebrew Association.

Moses and Marx Ottinger to Jewish Theological Seminary, New York, $300; S. W Korn, $50, to the same; I. S. and M. S. Korn, $150, to the same. Jewish ladies, of New Orleans, $500 to St. Anna's (Catholic) Asylum; Miss Yetta Miller, of Lexington, Ky., to Union of American Hebrew Congregations, $100.

M. H. Alexander, of Cincinnati, O., $100 to Cleveland Orphan Asylum. To Jewish Orphans' Home, New Orleans, from various contributors to commemorate its forty-second anniversary, $8000. Lazarus Silverman, Chicago, to Union of American Hebrew Congregations, Cincinnati, $50; Mrs. Rosa Rothschild, Cincinnati, to same, $100. Esther Hermann, New York, to Hebrew Technical Institute, $1000.

BEQUESTS.

Nancy Reiss to the Home at Yonkers, Independent Order B'ne B'rith, $500. Estate of Albert Kuhn, Cincinnati, to Union of American Hebrew Congregations, $100.

Digitized by Google

OFFICIAL

To the Officers and Members of the Lodges I. O. B. B.

BRETHREN:—

It becomes our painful duty to announce to the Order, the sudden death of our highly esteemed and beloved brother,

Simon S. Nyburg,

Secretary of District Grand Lodge No. 5.

Brother Nyburg had served in every office in his Lodge and in District Grand Lodge No. 5, was a member of the General Conventions of 1879, 1885, 1890 and 1895, and had represented his District on the Executive Committee, of which he was elected Vice-President.

By his zealous devotion to the Order, by the wisdom and energy he displayed in the fulfilment of the duties imposed upon him, by his lovable character and humanitarian traits, he gained the esteem and warm friendship of all who came into personal and official relations with him and merits that we should bear him in loving remembrance.

JULIUS BIEN,
President.

SOL. SULZBERGER,
Hon. Secretary.

Digitized by Google

IMPORTANT FOOD TESTS.—How to Produce more Economical and Healthful Articles for the Table.—The official food analyses by the United States and Canadian governments have been studied with interest. The United States government report gives the names of eighteen well-known baking powders, some of them advertised as pure cream-of-tartar powders, which contain alum.

The report shows the Royal to be a pure cream-of-tartar baking powder, the highest in strength, evolving 160.6 cubic inches of leavening gas per single ounce of powder. There were eight other brands of cream-of-tartar powders tested, and their average strength was 111.5 cubic inches of gas per ounce of powder.

The Canadian government investigations were of a still larger number of powders. The Royal Baking Powder was here also shown the purest and highest in strength, containing forty-five per cent. more leavening gas per ounce than the average of all the other cream-of-tartar powders.

These figures are very instructive to the practical housekeeper. They indicate that the Royal Baking Powder goes more than 33 per cent. further in use than the others, or is one-third more economical. Still more important than this, however, they prove this popular article has been brought to the highest degree of purity—for to its superlative purity this superiority in strength is due—and consequently that by its use we may be insured the purest and most wholesome food.

The powders of lower strength are found to leave large amounts of impurities in the food. This fact is emphasized by the report of the Ohio State Food Commissioner, who, while finding the Royal practically pure, found no other powder to contain less than 10 per cent. of inert or foreign matters.

The statistics show that there is used in the manufacture of the Royal Baking Powder more than half of all the cream of tartar consumed in the United States for all purposes.

Digitized by Google

The wonderful sale thus indicated for the Royal Baking Powder—greater than that of all other baking powders combined—is perhaps even a higher evidence than that already quoted of the superiority of this article and of its indispensableness to modern cookery.

"O-H" EXTRACT OF MALT.—Most of our readers are probably aware that great progress has been made in the United States of late years in connection with the manufacture of extracts of malt. Experiments in that direction were first made by European brewers about thirty years ago, but it is only within a comparatively recent period that American brewers have paid much attention to the subject. One improvement after another has been made in the methods and processes of manufacture, until at last, in what is called the "O-H" extract of malt, it does not seem as though there remained any further possibility of progress.

In other words, the "O-H" brand is so good an article that it cannot possibly be improved upon.

This brand is made by the famous OTTO HUBER BREWERY, of Brooklyn, and was only placed upon the market about six weeks ago, yet already it is an amazing success. It is endorsed by the leading chemists and physicians. It is an absolutely pure extract of malt, without coloring or addition or doctoring of any kind. It contains the very life of the grain, and that in such form that it is most easily assimilated by the digestive system and converted into blood, nerve-force, bone and muscle. In point of fact, the "O-H" represents one of the brilliant triumphs of modern science.

The Otto Huber Brewery is one of the oldest concerns of the kind in Brooklyn and one of the most important in the country. It was founded in 1866 by the late Otto Huber, who was succeeded by his son of the same name a few years ago. Associated with him are his three brothers, Mr. Charles Huber, Mr. Fred Huber and Mr. Joseph Huber, each of whom has important work to do.

The establishment, which is at Bushwick Place and Meserole Street, covers 500x100 feet of ground, and has a capacity for producing 150,000 barrels of beer per annum.

The establishment is a model one in every sense of the word, and it is evident enough that an extraordinary degree of ability is brought to bear in each and every department. Special mention should be made of the bottling department, the business of which is growing at a tremendous rate nowadays.

The "O-H" malt extract is already to be found all over the United States, and it is only a matter of a little time when it will be on sale in every civilized country on the face of the earth.

THE QUEEN'S RECIPE.—The *Queen*, a pioneer in British household science, and the recognized authority the world over upon all matters of domestic art and good form, sheds a bright ray of light upon some of the

Digitized by Google

unrecognized food possibilities of a popular American product. In a recent editorial devoted to the art culinary, it says:

"We are frequently reminded of what the man deserves who makes two blades of grass grow where only one (or possibly none) grew before. We trust the readers of the *Queen*, therefore, are prepared to welcome a discovery that shows how to make two (or more) dishes from a material which only proposed to supply one. 'Quaker Oats' was sent to us for trial and proved a most excellent form of porridge and cereal food of the fashionable 'cereal food' sort, and therewith we were content, and should have thought no more of it, but for an accident. Some of the cold porridge had been left over, and the cook (having a most unusual horror of waste before her eyes) determined to utilize this remnant. She proceeded thus: The porridge was cold and stiff, as porridge is wont to be, and she lifted it in teaspoonfuls into a pie dish, seasoning it as she did so with a plentiful dusting of grated cheese, white pepper, and salt, and next a thin layer of *conserve de tomatoes*, these layers she repeated till the dish was full, adding a few morsels of butter at intervals, and finishing with a top layer of tomato, cheese, and butter, when she placed it in the oven till it was perfectly hot, and the top was browned or *gratine*. It was then sent to the table as a savory, under the name of *gniocchi alla inglese*, and obtained a complete success. Of course, the real gniocchi are made either with polenta (Indian corn), or semolina, but we can assure our readers that Quaker Oats is a most efficient and appetizing substitute for the exotic cereals. It is also exceedingly good if browned in this way with cheese, pepper and salt, but no tomato, as a substitute for Yorkshire pudding, with roast beef, or with stewed steak and good gravy. If steamed with rich gravy in a plain mould, it makes a delicate finish to a dish of stewed steak and broiled mushrooms, or veal cutlets and fried rolls of bacon. In fact it makes an excellent garnish for a whole tribe of little dishes, while if sugar, jam and cream are used instead of cheese, tomato and pepper, it becomes a sweet by no means to be despised."

QUAKER OATS WITH APPLES.—Core an apple for each dish of Quaker Oats Porridge; peel and fill the centre with sugar and a little cinnamon. Then bake the apples—when ready place an apple in the centre of each individual saucer of Porridge and serve with sugar and cream.

Any kind of fresh or baked fruit can be used in the same way as apples.

FRIED PUDDING.—Take the cold Breakfast Porridge, cut into slices, dip into egg and fry on the griddle like Indian Pudding or Hominy, and serve with butter or syrup.

THE "COMMON PEOPLE."—The common people, the *vulgus*, are the people who make up the backbone of a nation. When "peace on earth" was preached to a war-weary world, it was the "common people" that heard gladly. It was the common people, again, that Rome had to reckon with in her day and satisfy with the *panem et circenses* that were the two features of existence. It was the common people that Wycliffe wrought for, and the common people it was, the *sans culottes*, that wrote their record

Digitized by Google

on those ensanguined pages of history known as the French Revolution. As Burns puts it:

"Rank is but the guinea's stamp,
The man's the gold for a' that."

Or, to quote that quaint character "who wrote like an angel and spoke like poor poll," Oliver Goldsmith:

"Princes or lords may perish or may fade,
A breath can make them as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

It is the common people that make a nation, the tillers of the soil, the wielders of the sledge, the workers at the loom. It's the common people whose word passes current in the community as the word of upright men and women. The greatest compliment that can be paid to this class is paid in the Curebook, recently published by the J. C. Ayer Co. It is a rebuke to the snobbery that runs after testimonials from "prominent personages," and seems to argue that the flesh of Midas is so rare and precious that what healed him must be good for the coarser bodies of the "common people." Out on such undemocratic methods! In Ayer's Curebook the "story of cures told by the cured" is told by the Smith's, Brown's and Robinson's that have shaped the world and made history—the people who are our neighbors, and whose word is "as good as gold." Write for the Curebook. Sent free by J. C. Ayer Co., Lowell, Mass.

"It is not infrequent that chemists and physicians differ in opinion as regards the use of certain food products and their influence upon tissue metabolism; but for many years they have agreed that cocoa (*Theobroma cacao*) exerts an influence upon the human system that is equaled by no other vegetable product. Careful analysis, combined with extensive clinical experience, has shown beyond shadow of doubt that it retards retrograde metamorphosis of the body tissues (tissue waste), is far more nutritious and less directly stimulating to the nervous system than either tea or coffee, and, when the excess of oil (*oleum theobromæ*) has been removed, exerts a distinctive beneficial influence upon the digestive functions. Such being the case, the use of a thoroughly reliable preparation of cocoa should be universally encouraged; and it is the consensus of opinion among medical men as well as laboratory workers that the breakfast cocoa manufactured by Walter Baker & Co., Ltd., not only meets the indications, but accomplishes even more than is claimed for it."—*New York Polyclinic.*

Ninety-seven per cent. of the retail grocers in the United States sell ENAMELINE.

Starved to Death in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Digitized by Google

THE MENORAH

VOL. XXII. *MARCH, 1897* No. 3

THE MISSION OF JUDAISM

OSWALD J. SIMON, of London, a young man of great literary ability, an ardent lover of Judaism, of the same school as Claude G. Montefiore, who champions higher criticism and fearlessly advocates the purification of the Jewish religion by the expulsion of mediæval excrescences, has published an article in the *Fortnightly Review* on "The Mission of Judaism," which has received considerable attention in England. Representative Jewish and Christian scholars partly assent and partly object to the ideas advanced by Mr. Simon, but, on the whole, acclaim the motive underlying the ambitious proposition set forth in the essay. Mr. Simon thinks the time ripe for abandoning the Jewish policy pursued thus far of "masterly inactivity" in making propaganda for the Jewish faith, and for entering the ranks of missionary religions by such aggressive steps as might lead to winning numerous proselytes.

"The considerations," says Mr. Simon, "which induce the belief that such a movement is both possible and reasonable are twofold: First and foremost, the apprehension of the Deity and of human responsibility, which the Jews have inherited and developed, are such as are appropriate and adaptable to non-Jews as well as to ourselves. They are intrinsically religious ideas of human, and, therefore, of universal character. Secondly, there is indisputable evidence of the fact that large numbers of Englishmen, especially of the educated classes, are in need and in quest of a religion which is at once monotheistic and historical."

He proposes, therefore, that "a weekly public worship conducted by Jews, with the avowed object of teaching Judaism to the outer world, wherein no Jewish rite or custom

Digitized by Google

should be introduced," should be instituted, of course on Sunday and in English.

The Rev. Dr. H. Adler, Chief Rabbi of England, opening the symposium on that subject in the January number of the *Jewish Quarterly Review*, qualifiedly approves of the motive prompting the proposition, saying: "I gladly pay my tribute of unstinted admiration for the lofty tone which pervades Mr. Simon's article. Its idealism is in striking and gratifying contrast to the materialistic spirit that characterized another apologia recently published, which constituted a presentment of Judaism, with all the Judaism left out. I also willingly concede that at the first blush the scheme he propounds for propagating the faith of Israel beyond the confines of the Jewish race has much to attract and fascinate. It would appear as though the realization of this project would free us from the reproach which Professor Max Müller leveled at us in his famous lecture on Mission, delivered by him in Westminster Abbey, December 3d, 1873. He asserted that the Jews, particularly in ancient times, never thought of spreading their religion, and that when in later days they did admit strangers to some of the privileges of their theocracy, they looked upon them, not as souls that had been gained, but as strangers (*Gairim*), as proselytes—*proselytoi*—men who had come to them as aliens—and from the lack of this missionary spirit the days of Judaism were numbered."

We must differ, however presumptuous that may be, with such learned authorities as Professor Müller and the Chief Rabbi of England. Judaism in the past was an aggressive religion, made propaganda, made proselytes, and to this propaganda, this proselytizing aggressiveness, the spread of Christianity must be wholly ascribed.

A change, however, took place. As a later tradition of the Synagogue, grown into a principle strictly followed and codified in the Jewish law-books, proselytizing was discouraged, and it was made an imperative duty of every teacher of Israel to put every possible obstacle in the path of a Gentile who asked the privilege of acceptance within the fold of Israel. His attention was to be called to

Digitized by Google

the heavy yoke under which the Law places him, the difficulty of obeying all the commands of the Biblical and Rabbinical law and of avoiding the transgressions which are so numerous, and only after repeated declarations on the part of the neophyte to have his will, was he to receive instruction, finally becoming consecrated by submitting to the Abrahamitic rite and the ritual bath if it was a male, and in the case of a female, the ritual bath or baptism alone. So averse were the Talmudists to the reception of proselytes that they used the strong expression: "As deathly as fever are proselytes to Israel." And they were right; they had the experience for it, as a brief survey of the spread of Christianity during the first century of its existence will show. Needless to say that the first apostles of the new religion were Jews who believed in the eternal validity of the Mosaic law, and the numerous primitive churches were composed of Jews converted to the belief in the Messiahship of Jesus, and it was only the bold aggressiveness of Paul, before his conversion a Pharisee of the Pharisees, known as Saul, that relieved the new religion from the incubus of legalism and made it acceptable to the pagans.

Long before the birth of Jesus had colonies of Jews established themselves in every part of Asia Minor, and they were found in almost every considerable city and had wielded a considerable influence. Already Philo, the Alexandro-Grecian philosopher, tells us that: "One country is not large enough to hold the number of Jews. For that reason they dwell in nearly all the flourishing cities of the continent and the islands of Europe and Asia. They look, though, upon the holy city in which their temple is as the metropolis; but the land wherein they dwell since the time of their fathers and ancestors they look upon as their own country, having been born and brought up there."

On another occasion, Agrippa I. is reported to have said in his letter to Caius Caligula: "Jerusalem is not only the capital of Judea, but also of many other countries, on account of the many colonies which they have sent out into the adjoining countries—Egypt, Phœnicia, Syria, Cœlosyria;

Digitized by Google

also to distant settlements, as Pamphylia, Cilicia, into the greatest parts of Asia as far as Bithynia and into the distant regions of Pontus. They have also sent colonies to Europe, namely, Thessaly, Bœotia, Macedonia, Ætolia, Attica, Corinth, and to the finest parts of the Peloponesian settlements. But not only is the continent full of Jewish settlements, but also the best-known islands, such as Eubœa, Cyprus, Crete, not to speak of those which are beyond the Euphrates. Because, excepting a few unimportant portions of Babylonia and a few other dependencies, all cities which have a fertile soil, Jews are found there in numbers. If, therefore, my country may share your merciful consideration, you will have earned not only its gratitude but also established claims upon a great number of cities situated in many countries in Asia, Africa, Europe and the islands."

No less an authority than the Acts of the Apostles corroborates this statement. We read there, in chapter ii., "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now, when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene and strangers of Rome, Jews and proselytes, Cretans and Arabians, we do hear them speak in our tongues the wonderful works of God."

These Jews, scattered all over the parts of the world, were missionaries and propagators of the faith of Israel. Their moral life, their beautiful family life, their moral conduct, their observance of the Sabbath, their repudiation of polytheism, made a deep impression upon the communities in the midst of which they dwelt, and many pagans became not full converts to Judaism, but adherents of the religion. These Jews ploughed and harrowed the soil and prepared it for the

Digitized by Google

seed which the Apostles, who came after them, sowed and which produced the wonderful harvest of belief in a Messiah, a redeemer and the practical illustration of bodily resurrection as taught and preached by the Apostles. If the first members of Christian congregations were almost exclusively Jews, the accessions of Gentiles grew so large that Judæo-Christian congregations speedily outnumbered them. It was Paul who undertook to preach Christianity to the Gentiles, but he invariably started with the followers of Moses, or his own coreligionists. When he came to a city of the Grecian islands he invariably found a synagogue and there he addressed the worshippers, preaching of the crucified Messiah and of his resurrection. He advocated the abolition of the ceremonial law, claiming that man can not be justified by the law and its observance, but only by faith and in the efficacy of vicarious atonement. As it appears from the Acts of the Apostles, the Gentile women in great numbers had already adopted the Jewish faith to a considerable extent and these proved most zealous converts and active propagators. Prominent among these were Lydia and Priscilla, the latter converting one of the most active and brilliant teachers, Apollos.

From the beginning, however, the conflict between the Judæo-Christians and the Paulinian-Christians was very bitter. The former insisted upon the observance of the Mosaic law as the necessary condition of an affiliate with the church, and the latter dispensed the new converts from compliance with the law, even doing away with the Abrahamitic rite which gave great offence to the disciples in Jerusalem It is well-known that this conflict between leaders of the church in Jerusalem and Paul intensified as the work went on, so that Paul had to be transported to Rome in order to protect his life. Nevertheless, in his arguments Paul pointed to the special protection vouchsafed to the Jews and referred with much unction to the history of Israel, from the Exodus from Egypt to the miraculous interference of God in their behalf throughout their eventful career. From all this it is evident that the history of Israel was partly known to the

Digitized by Google

Gentiles to whom he preached the gospel, which arose from the fact that the Greek translation of the Bible, known as the Septuagint, was made use of in the synagogue among the Jews living outside of Palestine, as the Greek language was the vernacular, which they understood better than the Hebrew or Aramaic text. The influence which the Jewish faith was gradually gaining among the Gentiles, is also shown by the opposition aroused against the Mosaic religion and the controversial writings of Apion against whom Josephus defended the Jewish religion, and several books of the Sibylline oracles, written by Christians and attacking the Jews. Remarkable it is that some of these Sybilline books were written by Jews and evidently with the intention of making propaganda for the Jewish religion, especially Book III. That book is evidently written with but one object in view—the conversion of the heathen. Zeal and enthusiasm for the great religion of Moses pervade it throughout. It burns with a holy fire's sacred zest to spread the blessing of righteousness, purity, morality and elevation among the Gentile world, because the conviction speaks through it, that "the Jewish people will regain their pristine vigor and will be the guide of life to mortal man."

There is no question about it, the ancient Synagogue held it to be duty and obligation to propagate the faith of their fathers, to make the blessing vouchsafed to Abraham, "And in thee shall the nations of the earth be blessed," a reality. But the work was taken out of their hands. The new religion, flesh of their flesh and bone of their bone, was dependent upon the success to be achieved by a universal propaganda and the Church was really doing the work of the mother-religion. The quickening with pagan ideas, pagan philosophy and pagan ceremonial worship, the establishment of a hierarchy, was the work of subsequent centuries, but the missionary propaganda was nevertheless one which established Judaism on a firmer footing and destroyed polytheism more effectively than Judaism could have done. The antagonism, however, between Judæo-Christianity and Paulinian-Christianity, became sharply and keenly accentuated as time

Digitized by Google

advanced, and probably the anti-Semitism of modern times is simply a continuation of the old antagonism.

But, as we observed before, Judaism, tried in the crucible of dire and relentless persecution, grew stronger, it expelled the element that flirted with outside religions, and the ceremonial rampart which it erected around its citadel fortified it against all attacks that were made upon it.

What seemed a necessity in ancient times to spread the gospel of the One God among the nations is no longer a necessity to-day. Monotheism to-day is the rock upon which the religious of the civilized world rests. The blood of the martyrs has not been spilt in vain, and an effort to initiate such a movement might be taken as a reflection upon the prevailing creed, and, if anything, would be considered offensive by the established churches. Nor is there any need for it. There is a process of disintegration visible in the churches, with smaller or greater effect upon the orthodox belief, and which helps to bring the liberal and thinking elements of all creeds closer together. This process, as far as the multitude goes, is only apt to be retarded by the establishment of any such services as the English Jewish reformer proposes, as people who do their own thinking and are led to believe that they have been in the wrong do not care to be told so by the representative of another creed. Neither is there any need for it. The moment a Christian repudiates the Trinity and all that it stands for, he is as good a Jew as he need be. There can be no objection to opening synagogues on Sunday, wherein an attenuated Jewish worship is held, but it must not be done with the avowed object of conversion. We Jews have had enough of the conversion business, and want none of it. There is, however, plenty of work to be done by our young, enthusiastic reformers of London. In their publications, they frankly repudiate the retention of mediæval excrescences. In fact, they admit that the young generation cannot be fed with the pabulum with which past generations were fed, with any hope of retaining the young as ardent followers of the religion of Moses. The official administration of the English synagogue

Digitized by Google

is conducted upon the principles that were in vogue a hundred years ago; the *Shulchan Aruch* is still the authority by which it is guided. There, Reform is a legitimate outgrowth of the principles enunciated by Claude G. Montefiore in his Hibbert lectures and Oswald J. Simon in his various articles. Conversion in that field is a duty incumbent upon those young leaders of thought—a duty needed in order to preserve the loyalty and attachment of the rising generation. Is there not as much ignorance, superstition and want of enlightenment among a large number of followers of Judaism in London that needs correction and purification as among the followers of the Christian doctrine? To-day, a division exists among the followers of Judaism; that division must be bridged first before we dare excursion into pastures new.

It is well known that in this country we have synagogues in which worship is held on Sundays, with eloquent lectures and the needed paraphernalia of choir and music. Entering one of these modern temples, the Christian will hardly recognize any distinction between his liberal church worship and the synagogue which he enters—the people seated in pews, no separation on account of sex, and the lectures pervaded by the broadest liberality that can be asked for. Nay, more: the Central Conference of American Rabbis have been as bold as Paul himself; they abrogated the obligation of the Abrahamitic rite. But these services make no appeal to Christians, however liberal their views might be; they do not count upon any accessions from Gentile ranks, nor do they receive any worth speaking of. They hold these services as the embodiment of the convictions of American Judaism, and their appeals are directed to the young Israelites; and if they succeed, and no one can say that they fail in making them loyal sons of Israel, they do well enough.

That Judaism has a mission cannot be gainsaid. Its mission is inscribed with letters of fire and blood upon the pages of mankind's history; it is emblazoned upon its own, the leaves of its own history—is witnessed by its wonderful intellectual life, its adhesion and fealty to the faith of the

Digitized by Google

fathers, and by the influence which it wielded upon civilization. That mission can only be carried out by the process of regeneration and reinvigoration, by the education which it affords to its own followers, so that they lead a life of righteousness, of virtue, of goodness, of love of fellow-man. It is their family life, their conduct as citizens, their interest in all movements which improve the race and better the condition of the people, their practicing the principles which make life purer, sweeter and more congenial, which must be the missionaries that testify to the world of the divine light which dwells in the Jewish religion. No, indeed! No synagogue for missionary-work. Let us remember the words of Moses: "For this is your wisdom and your understanding in the eyes of the nations"—your exemplification of the Torah, and not the preaching of it by word of mouth.

CZAR AND RABBI

IT was in 1840. Czar Nicholas inspected the troops stationed in the Western provinces and in Poland, and on that occasion paid a visit to the city of Homel in the government of Mohilew. Generals Rodinger and Baron Offenberg were in command of the troops. The Czar was no friend of public demonstrations and did not care to have the civic authorities go to the expense of arranging great fêtes. He usually remained two or three days in those cities where he held these inspections. At an early hour in the morning he could be seen at the head of his troops galloping to the parade ground, where he took command himself. When the day's labors were over he preferred to take a quiet stroll outside of the city, clad in the uniform of a simple officer, without even being accompanied by an adjutant. He seemed to enjoy these lonely promenades, indulging in deep reverie, he, the man, feared by everybody, but unrecognized. Even in Warsaw, where the revolutionary spirit was ever rife, he disregarded all warnings and promenaded without protection or watch in the Lazenka Gardens, and even the police officers,

Digitized by Google

who knew his habits, took care not to cross his steps. He followed this habit also during his stay at Homel. It was a hot summer day. The sun sent down his burning rays, the dust of the unpaved streets was hot as coals, men and beasts sought cover against the heat. All breathed freer when in the afternoon dark clouds appeared on the horizon, and a refreshing shower burst forth. A cool, delightful air pervaded the streets. Clad in a light spring cloak, a simple white military cap on his head, and carrying a cane, the Czar left the palace toward evening without any guard and took a walk toward the *Linden Allee*, on the outskirts of the city. The last rays of the setting sun mirrored in the gilt cupolas of the churches, then the purple-blue shadows of the evening came up, and the water of the lake to the right of the driving path trembled in pale-golden violet tints. Touched by the beautiful picture, the Czar stood there lost in worshipful admiration of the majesty of divine nature, when suddenly a slight noise arrested his attention, he listened and heard the sound of steps. Looking, he saw an aged Jew of venerable appearance approaching. For a few minutes the two men faced each other, without averting their looks. At that the Emperor motioned to the Jew to approach. In measured steps the Jew drew near: "What is your pleasure?"

"Why do you not remove your hat?" answered the Czar in return, but good-humoredly. "Do you not know who and what I am?" "And do you know," came the answer, "who and what I am?"

"Oh, to know that," said the Czar, bursting out in a laugh, "does not take much on first sight even. You are a 'Zyd!'"

"Zyd, Zyd," repeated the Jew, patiently but somewhat indignantly, "Sir, if my eyes do not deceive me, you belong to the better classes, and for that reason I am surprised to hear you make use of such an insulting word. I take it for granted that you have read the Five Books of Moses, the Prophets and the Psalms. Did you find in these books, which are acknowledged also by you as holy books, the word

Digitized by Google

'Zyd?' The Jews are loyal and true to their God and their Emperor and do not deserve this outrageous appellation. As you, a man of better society, address me thus, my self-respect does not permit me to parley with you any longer. Adieu."

The Czar perceived that chance had led a man across his path, who did not know that he stood before the mighty, feared Emperor Nicholas. It amused him. He caught the Jew by his coat-sleeve and said pacifyingly, "I beg your pardon, I had not the intention of insulting you, are you an inhabitant of Homel?"

"No."

"You are here, then, on business?"

"No, neither."

"And what brought you here?"

"I came to see the Emperor."

"Oh! that is it. You have, I suppose, a petition to submit?"

"No! No! I am, thank God, satisfied with my lot and and have no other object in coming here than to behold, with my own eyes, our glorious Emperor, for whom we send up prayers to God every Sabbath, and then to give a benediction to God, which our holy religion commands us to pronounce at the sight of a king. It is the following prayer: Blessed be Thou, O Lord Eternal, our God, King of the world, who hast imparted of Thy majesty to mortals."

"Have you never seen the Emperor then?"

"No," replied the Jew, and in saying this he heaved a sigh. "But why have you not taken the opportunity to see him this afternoon, when he entered the city at the head of his troops?"

"Because I reached here too late. How happy would I feel if I should succeed in seeing him to-morrow!"

"You are a merchant, then?"

"No, sir. I hold a position of honor in a Jewish congregation."

"Then you must be a Rabbi?"

Digitized by Google

"Yes, sir. This time you have guessed right. I am a Rabbi."

"In this congregation?"

"No, sir, in a much larger congregation."

"In Berditschew?"

"No, not in Berditchew either; I am the Rabbi of Sklow. Now you know who and what I am." Sklow was at that time highly reputed for its many Jewish scholars and world-renowned rabbis. The Czar, who had probably heard of this city of Jewish scholars, smilingly lifted his hat and said: "Now I understand why you did not take off your hat when you met me. . . . "But I believe," the Czar continued after a brief pause "that though you are a Rabbi, it would have been your duty to take off your hat to me—are you really ignorant of who I am?"

"I don't know! I take you to be an officer, perhaps a Colonel."

"Not well guessed, Rabbi!" said the Czar, hardly able to restrain a laugh. "I am more than a Colonel."

"Perhaps a General," exclaimed the Rabbi excitedly, retracing his steps and touching his hat.

"More than a General!"

"Perhaps Rodinger?" And without waiting for an answer he stepped further back, took his hat off and bowed deep, because he doubted not that he was in the presence of that mighty dignitary.

"More than Rodinger!" laughed the Czar, without taking off his eyes from the Jew.

"Then," stammered the Jew, almost palsied with fright, you must be Prince Paskiewitch!"

"More than Prince Paskiewitch, Rabbi!"

Speechless and in pangs of horror, the Rabbi held the hat in his hand, trembling all over, he looked a picture of despair. "Who might that gentleman be?" he racked his brains. "Perhaps the adjutant of the Emperor? And if it is he, what have I to fear?" He calmed his excitement, and taking fresh courage he approached the Czar in confidence, and said: "I do not believe that you are more than Paskie-

Digitized by Google

witch, even Prince Paskiewitch would not promenade alone without guard or protection and hold conversation with a Jew, regardless of the fact that there is no higher imperial dignitary in this city. You have probably had your sport with me to enjoy my embarrassment and fright. But I do not begrudge it to you. Farewell! But before we separate let me request you humbly not to speak to anyone of the conversation held between us, because bad men sometimes interpret the most innocent words of the Jew to the bad. I repeat that I take you for a very great officer, but not higher than Paskiewitch. Farewell, and do not be angry at the bold Rabbi of Sklow."

Before the Czar could make an answer, the Rabbi had disappeared.

That very evening the Czar related his adventure to the commanding General, Count Benkendorf, and through him ordered the Chief of the Police to find out the stopping-place of the Rabbi, and to make provision so that he should have a place quite near to the Emperor. . . .

An imperial carriage drawn by six horses stood next morning in front of the imperial residence, ready to transport the Czar to the manœuvre held in the neighborhood. A large crowd was assembled there to feast their eyes upon the august personage, the mighty ruler. Among these thousands composed largely of the nobility, high officers and leading citizens, stood also the Rabbi of Sklow, excited with delight at the surprising, accommodating courtesy of the police, who assigned to him such a good place. Suddenly there was a hush and all eyes were turned to the palace gate, from which the Czar issued in the same simple promenade suit which he wore on the previous evening. He was followed by Benkendorf, the commanding general, who bore a silken cushion, upon which rested a gold medal. The Czar cast his looks over the crowd and, seeing the Rabbi, he stepped up to him and tapped him on the shoulders and said: "Greetings to you, learned Rabbi of Sklow. This medal I present to you for your fealty to your Emperor; wear it on your breast as a token of my good will

Digitized by Google

and respect, in everlasting remembrance of the hour of yesterday."

Unable to utter a word of thanks, the Rabbi fell upon his knees and kissed the hem of the imperial mantle and then the medal.

Cheers from a thousand throats rose up, and when the Rabbi had regained his composure the Emperor had already been driven off at a rapid gait.

Slowly, the Rabbi rose and, his eyes filled with tears, directed to heaven above, he prayed: "Blessed be Thou, O God, who hast imparted of thy glory to mortals!"

HOMICIDE

WE barely open our morning's paper without seeing or reading several columns and pages of homicides in various degrees, lynching and other heinous crimes committed by persons born in Christian faith, educated in our public schools, who received more or less religious instruction in Church or Sunday-classes. Among these you never find a Jew.

If you examine criminal statistics here or in Europe, not 1 per cent. of Jewish criminals are confined in the penal institutions for brutal murder, nor can we find in any truthful history that Jews committed crimes like Jack the Ripper, like a Holmes, a Whaling or a Duranhetz, and yet, many authors make a fictitious Jew when they require a villain in their stories or stage-plot in preference to taking genuine villains of their own creed and faith who are real and not imaginary, and such as they could find by the thousands. Some of these authors, like Shakespeare, had no or very little personal intercourse nor knew anything of Jewish character or sentiment. Others take a Jew as their villain to pamper public sentiment; others are impregnated with anti-Semitic feeling, others hate Jews for their reputed wealth and others are jealous of our great and succesful order, but the majority are yet, in spite of their education and culture, barbarians.

Digitized by Google

These have inherited their barbarism from their parents. These gentlemen ought to know that 4000 years ago the father of the Jewish race left barbarism behind. He was a gentleman who first proclaimed that a higher power exists who created the world and all humanity. He was the first who prayed for pardon for the wicked of Sodom, he practiced hospitality and returned conquered property to the rightful owners; he made a fair start in civilization and his seed kept improving it. After the conquest of Palestine they hardly ever engaged in war of aggression or conquest and only waged war in self-defense, and since the destruction of the second Temple, Jews took no interest in killing their brother men except under compulsion of king or state. He not only abstained from shedding human blood but also restricted the killing of animals for food. Only a few persons were commissioned to do so and instructed to create the least suffering to the animal, and no Jewish female, however so poor, was allowed to kill a fowl for food or pleasure. Therefrom their abhorrence for blood-shedding or cruelty to animals exists among our race. Such is not, however, the case with other civilized nations. The older nations, such as the Greeks, the Romans, the Assyrians and others, have died out long ago or mixed with barbarian and heathen nations. None of these nations can claim that their civilization commenced earlier than from the sixth or ninth century, and much of the barbarian instinct, such as war, prize-fighting, horse-racing, hunting and other athletic sports, are yet a part of their nature, and the only ones to abstain from blood-letting are the highly cultured ladies.

Neither law nor custom prevents the low or poorer female class from doing it; consequently many children inherit that passion naturally from their parents; and only during the last few decades laws have been instituted to prevent cruelty to men and animals. Besides, it is a fact that we Jews possess written civil, criminal and social laws and a large literature compiled over three thousand years ago, and most of them direct us to dispense justice and protect widows and orphans. All this literature aims at the highest standard of

Digitized by Google

civilization, and we are especially admonished to study and meditate thereon—to keep a sign at the gate-post.

We had from earliest times schools and academies and instructed our youth, and set an example for the education in the Dark Ages and Darkest Russia. Such general education cannot be found, with few exceptions, amongst other races. The Roman Church was opposed to the education of the lower classes. She transcribed the Old and New Testament in a language not accessible to the masses. She took our Bible and mistranslated it; she took our Sabbath and holy-days and transformed them in her own unwarranted manner, and with which they could have no connection. She ignored our best Biblical laws; she made God human, gave to Him wife and child, and then turned around and made Him a feeble and inhuman creature, who could not dispense grace to humanity without the blood of His own son. She sanctioned slavery, war between nations, duelling between man and man, prize-fighting, etc. She did not give, like Moses, a fugitive-slave law; she did not preach or practice brotherly love, nor compel nations to have one law for citizen and stranger, not to take a nestling in the presence of its mother. This refinement she could not understand. Nor has the Reformed Church improved much in ethics. She established herself by swimming through rivers of blood. She again adopted the dogmas of the New Testament and laid less stress on the morality. Nor has she raised since her voice against war between nations. Her dogmatic system split her into many sects. She lost her power to do good. She could have prevented the war between Germany and France, and now the Spanish, Cuban and American clergy could have prevented the crimes in Cuba. Nor did she open her mouth when the debtor tried to dishonor our country and robbed widows and orphans.

What culture we have and what refinement we possess did not come from the Christian religion, but from the civilization which, in spite of her, has taken root amongst the nations. Jews and Moors taught knowledge, science and culture in Spain. The Church killed the Moors and exiled

Digitized by Google

the Jews. The Jews traveled through Europe with the Old Testament in hand. They stimulated enlightenment and education. Some Gentiles gained instruction from taking the old Bible as the basis of civilization, and by the aid of the printing press, Jewish and Grecian literature became the common property of the world.

After the Reform Church had been divided into different sects, the barbarian nature led again to war and blood shed.

They still proclaimed for poor humanity the pleasure of a heaven, and left it in darkness, misery and ignorance. Still civilization and enlightenment kept growing. High schools and universities were erected by some princes. These taught philosophy which produced free thinkers. Superstition and dogmatic religion lost their strength. Philanthropic and humanitarian ideas took a start. Freedom of thought and action exerted themselves among the high-cultured; at the beginning of the 18th century mankind first dreamed of liberty and began to acknowledge men as brothers.

Philosophers like Voltaire thought of liberty, but our American philosophers, Franklin, Jefferson, Payne, Adams and other statesmen like Washington, Monroe and their compatriots proclaimed it to all the world. They fought for it and pronounced that all men are equal.

They separated the Church from the State and proclaimed liberty of conscience. These patriots were such exalted men, they never believed that liberty could be abused or that the majority of mankind have yet a semi-barbarian instinct. They made the one great mistake of not setting liberty on the rock of morality and justice. This they soon found out when the French nation declared fraternity, liberty and equality. That justice and morality were wanting, that brutality and selfishness spent blood enough to trample justice and morality to the ground. And now, on the edge of the 19th century, this misplaced liberty produces here and all over Europe socialists, anarchists, white-capping, lynch law, homicide, train-robbery, elopements, trusts, and aggression by brute or numeral strength is still rampant and sapping the tree of liberty.

Digitized by Google

To counteract this unwholesome state of affairs it should be the duty of our race, in company with enlightened citizens of all creeds, to form a society to teach and practice morality; to reinstate the Mosaic edict, honor our father and mother; to impress our youth to control their passion, to regulate their expenses by their income, practice benevolence, and above all to set the old Jewish home as a pattern to our neighbors. ZEVI.

Affairs of the Order

A COMMENDABLE MOVEMENT OF HENRY JONES LODGE OF HAMBURG

Young as the Jews of America are as a community, they have their historical society for the purpose of bringing forth all documents, literary and other relics that throw any light on Jewish American history, and storing and preserving these. This society has also brought to light a number of students and collectors who took an interest in those matters and others were encouraged to pursue studies with especial reference to the history of the Jews in America.

England started at the same time a society for the preservation of relics, antiquities, manuscripts and family papers that are likely to throw light on Jewish English history, and a number of books illustrative of English Jewish history have already been published.

It goes without saying that other European states, and foremost of them Germany, have students and scholars who made Jewish history, with reference to the various countries, a specialty and some of these works are monuments of erudition and scholarly profoundness. We need only mention Kayserling, Loew, Wolf, of course leaving out general historians such as Graetz and Jost and Christian scholars who treated periods in which Jews figured to a great extent. But we are not aware that a single collection of documents and relics exists anywhere for that purpose accessible to the scholar or to the public. At the recent millennial exhibition at Buda-Pesth Jewish antiquities illustrative of the history of the Jews in Hungary were exhibited, as was also done a few years ago in London, but these were collected from private parties, loaned for the purpose, and were subsequently returned to the private shrines.

Digitized by Google

Henry Jones Lodge of the Order B'ne B'rith proposes to create a museum of that kind in a small, unambitious way, but of sufficient dimensions to awaken an interest in Jewish historical studies, and as the idea has sprung up in a B'ne B'rith Lodge it will be carried to the sister lodges, and no doubt find a responsive echo within the lodges of Germany and Austria. An appeal has been issued by Henry Jones Lodge which is the best exponent of the ideas governing the scheme. It says: "Nothing enhances the value of a treasure more than the danger of losing it. Such a danger threatens to-day every nationality in the ratio as its peculiarity falls a victim to the all-leveling culture of modern times. And nevertheless, this peculiarity is much more important for the preservation of the life of a nationality, than literary and historical specialities. Because from popular traditions, from customs and manners of ancient times, from the songs and legends that coursed among the people, the spirit of the nationality speaks with greater distinctness than stone and parchment do. If it is therefore the task of science to confer life and to preserve it, it finds here a fruitbearing field; in conscientious appreciation and possible revival of popular life and common sentiment on the basis of careful collections toward the preservation of folklore.

This recognition, coupled with the love for racial nationalism, has induced the establishment of collections illustrative of national history and custom among the various races of Slavic, Latin and especially Germanic tongues. The latter we find in goodly numbers and flourishing condition in German states, in Vienna, Bohemia, Alsace, Bavaria, Berlin, Breslau, etc.

We thus find this love and attachment to the past with races who are still in a condition of somewhat national solidarity and possessing to some extent political and literary independence. How much more serious is the duty incumbent upon the members of a race who are bereft of all independence and thereby also in danger of losing their literary storehouse! The duty of preserving the relics of the past becomes one of self-preservation! And if among other nationalities modern culture and the transforming *tithe* of city life are endangering the traditions of the past, where are they of more devastating effect than in Judaica?

As often as Israel's paternal heritage was threatened the people carefully and systematically collected their treasures, in order to encourage the pride of their adherents in these treasures and to fortify the fealty of the people in defense against external foes,

Digitized by Google

Our entire literature bears evidence of this. Therefore is it time to detect and protect what our fathers taught, to conserve and preserve the way they lived. Like our literature, let our national life in its historical importance become a rampart of protection against external and internal attacks. Therefore, all lodges are requested to contribute toward the collection to be made and established by Henry Jones Lodge. The appeal is signed by M. Deutschlander. Dr. M. Grunwald and Gustav Tuch, the Committee appointed by Henry Jones Lodge for Jewish folk-lore. Attached to the appeal is a list of questions to which answers are requested, whenever possible.

I. Peculiarity of Names and Dialects.

1 Names of towns or villages, of streets, houses, yards, meadows, and rivulets of the surroundings in Jewish or non-Jewish form.

2 Nicknames and family names.

3 Nicknames of localities.

4 Nicknames of domestic and animal names and plants.

5 Proverbs and popular quotations.

6 Special grammatical distinctions especially in pronunciation (f. i. of ת, ע, י, and the *Zereh* and *Cholem*.)

7 Difference in the dialects of the neighborhood.

II. Poetry.

1 Children's songs, children's and nursery rhymes, children's plays.

2 Songs on Purim and Chanuka.

3 Wedding cantations, farcical and popular songs.

4 Fairy stories, jokes and anecdotes.

5 Puzzles and riddles.

6 Epigrams, apothegms, inscriptions on houses, vessels, tombstones and mirrors.

Further questions refer to the customs in vogue at the high festivals; on Hoshana Rabba, Chanuka, Purim, on the 15th of Shebat, during the days of the Sephira, on Tisha Beab, and the special viands cooked on those days; customs referring to family life, confinement, births, *Berith Mila*, betrothals, weddings, etc Also information regarding superstitions that prevailed, such as premonition, dreams, bleeding, changing of names, then the architecture governing the building of houses, synagogues, etc. Contributions in any shape whatsoever, be they learned treatises, ancient implements,

Digitized by Google

books, information of any kind, should be sent to either member of the Committee, Dr. Grunwald, Grinde Allee, 28, Gustav Tuch, Grosse Allee, 7, or M. Deutschlander, hohe Bleichem 38, all at Hamburg.

We are sure there are many old members of our lodges who have stored their memories with reminiscences from their homes in the fatherland and could help forward this commendable movement so rich in its promises for building up a storehouse of invaluable historical witnesses of the past, and we appeal to them to help the good work along. Financial contributions are also acceptable and these should be liberally granted.

DISTRICT GRAND LODGE, No. 1., I. O. B. B.

It having come to the knowledge of the officers and members of this District that the Order has been bereaved in the sad and untimely demise of our esteemed and well-beloved brother, SIMON S. NYBURG, late Secretary of the District Grand Lodge No. 5, and desiring to place on record our expressions of sympathy and sorrow in the great loss which not only our sister District, but the Order at large has sustained, it is herewith

Resolved, by the General Committee, for and on behalf of District Grand Lodge No. 1, that in the death of our co-laborer and brother, S. S. Nyburg, we are again called upon to recognize the will of our Supreme Creator in removing from our midst, in the zenith of his usefulness, one with whom our aims, objects and principles were no mere idle words, but who earnestly and unceasingly, for many years, diffused the cardinal teachings of benevolence, brotherly love and harmony, in such a spirit of earnestness and zeal as to command the respect and admiration of all mankind.

To our sister District and to his bereaved family we tender our heartfelt sympathy, coupled with the assurance that he has well earned the eternal rest that a life of good deeds and generous acts brings to those who labor in the cause of philanthropy and humanity.

It is herewith ordered that these sentiments be inscribed on our records, and that copies, duly authenticated, be forwarded to our sister District and the family of the deceased.

E. J. GRAETZ,
S. B. WOLFE,
SOL. SULZBERGER,
W. A. GANS,
H. M. BLASKOPF,
Committee.

JOSHUA KANTROWITZ, *President.*
S. HAMBURGER, *Secretary.*

Digitized by Google

TWENTY-FIFTH ANNIVERSARY OF AKIBAH LODGE, NO. 173

Two clubs, of which one, Beethoven, was under the guidance of Max Meyer, the other, Malchiel, under the guidance of William Boehm, united for the purpose of forming a lodge of the Order of B'ne B'rith, and on the 18th of February, 1872, the lodge was duly installed.

Brother Joseph B. Falk was then President of the Grand Lodge and the lamented Brother, Morris Goodhart, Vice-President. Wm. Boehm was elected President; A. Semmel, Vice President; S. Politzer, Recording Secretary; Jacob Schwab, Financial Secretary; H. Cramer, Treasurer; Mentor, I. Himmelweith, and Guardian, S. Kochman.

During the twenty-five years of her existence, Akiba Lodge received the sum of $93,443.55, and expended the sum of $92.135 74; the major part of which was, of course, devoted to charitable purposes.

In celebration of their anniversary, Akiba Lodge held an open meeting in the afternoon of Feb. 21st, at which the record of the lodge was read and the pleasant incident took place of the presentation of a silver candle-stick to Brother Wm. Boehm, who during all this time kept up his active interest in the lodge, and a set of silver knives and forks to Brother Ober, the efficient Secretary, who served faithfully for more than twenty years.

At the meeting were present the Grand President of the District Grand Lodge, Brother Joshua Kantrowitz; the First Vice-President, Brother Adolph Hirsch; the Treasurer, Brother Sol. Sulzberger, and Brother M. Ellinger. After the close of the lodge, the large company of ladies and gentlemen sat down to a sumptuous banquet which was evidently enjoyed with great relish. Eloquent speeches in response to toasts were made by Brothers Ober, Sulzberger, Kantrowitz, Wm. Boehm, Geist, Levien, Levison and M. Ellinger. Brother Max Meyer, who has been an active member of the lodge since its organization, presided at the banquet with remarkable originality and skill, and dancing followed thereafter.

The present officers of the lodge are: President, R. Geist; Vice-President, J. Litthauer; Secretary, A. Ober; Treasurer, M. J. Hirschbein; Trustees, Jos. Silk, Ph. Tobias and Henry Krombach; Guardian, Wm. Boehm.

Digitized by Google

Obituary

MORRIS GOODHART

The Order mourns the loss of one of its brightest ornaments, a brillant star in the firmament of gallant, zealous and ardently devoted workers, a man who won the hearts and love of all who came in contact with him, whose charm of personality was irresistible and whose services in the cause of charity, philanthrophy and

humanity were beyond praise. Morris Goodhart, member of the Court of Appeals of the Order of B'ne B'rith, Past-President of the Grand Lodge and representative to the Grand Lodge of many years' standing, was carried to his last resting-place on the ninth of February, from the Temple Beth-El, where a host of attached friends and admirers of the deceased philanthropist had gathered in large numbers to pay their last tributes of respect. The tears that watered the eyes of the numerous assemblage who listened to the

Digitized by Google

truthful and eloquent delineation of the life of the deceased, of his qualities of heart and mind, of the many virtues that were so conspicuous in the words that fell from the lips of the Rabbis, Drs. K. Kohler and S. S. Wise, testified to the love and esteem in which the Brother, whose untimely death is so generally lamented, was held.

Morris Goodhart was a native of Amsterdam, Holland, where he was born in 1838. At nine years of age he came to the United States with his parents and attended the public school until the removal of his family to New Haven, Conn., in 1849, and attended school there. He was a close student and his qualities as an orator of brillancy became conspicuous before he had finished his studies in the Law-school of Yale College, so that he was invited in 1860 to take an active part in the heated campaign then proceeding; and at the dedication of the new City Hall at Portland, Maine, he was one of the distinguished speakers who officiated at that interesting occasion. He graduated from Yale College in 1865, with the degree of LL.B., being the first Jew admitted to practice in the State of Connecticut. His accomplishments as a legal practitioner were so eminent that he soon attained a lucrative practice, was appointed Justice of Peace and shortly thereafter to the responsible position of Clerk of the City Court. In 1869 he was admitted as a member of the bar of the State of New York, became a member of the Bar Association and the United States Bar Association. At an early age he affiliated with the Order B'ne B'rith, joining Horeb Lodge, New Haven, which sent him as its representative to the Grand Lodge of the District. His talents, his urbanity, his sincerity, his love for all the principles of which the Order is an exponent, his matchless eloquence, which was equally brilliant when wooing, as it were, the consent of the delegates to a favorite measure or when exposing the fallacies of an opponent's argument by good-humored but sparkling satire, brought him quickly to the foreground, and he rapidly advanced from position to position until attaining the highest office in the gift of his fellow-members, that of President of District Grand Lodge No. 1. He was a devoted friend of the President of the Order, Julius Bien, and a valuable co-worker. His services at the various general conventions of the Order were invaluable, and for a number of years he was honored by being selected as a member of the Court of Appeals. His abilities as an orator and lecturer were always at the service of the fraternity, and he was one of the most popular and favorite speakers in the lodge-room and at public occasions. His exceptional qualities were also recognized by the

Digitized by Google

numerous other societies who looked upon him as their most distinguished member, the Masonic Brotherhood, the Order of Odd Fellows, the Legion of Honor, and many others, in which he occupied positions of prominence. He had a heart of gold which knew no distinction in the love which he bore to his fellow-men. During the growth and upbuilding of the Hebrew Sheltering Guardian and Orphan Asylum Society, under the direction and management of his father-in-law, the late Judge P. J. Joachimsen, and his faithful co-worker, Mrs. Priscilla Joachimsen, he proved their most valuable coadjutor and, after the death of the Judge, became president of the institution and society. The children loved him as their father, and the love which beamed out of his eyes when surrounded by them told them in language plainer than words that their affection was responded to by the love of a father. And he took their welfare to heart as he did that of his own flesh and blood, they occupied his thoughts day and night and too often robbed him of needed rest and sleep. It was no easy task to supervise, watch and regulate the management of an institution which shelters nearly 1000 children—to a man of sensitive conscience a weight of responsibility. It is true that in this labor of love he had many devoted co-workers, but he always felt that the greatest amount of responsibility rested upon him as the head of the institution. But his sense of duty upheld him and his big heart which beat in love for these orphans overcame all scruples of self. Nevertheless, do we believe that his premature death is in no little measure due to the over-exertion in the performance of the task he had undertaken.

A large congregation was present at the obsequies, the Past-Presidents of the District Grand Lodge; Brother Julius Bien, the President of the Executive Committee; the Honorary Secretary, Brother Sol. Sulzberger; the Clerk and Corresponding Secretary, Brother Dr. S. B. Wolfe, and M. Ellinger, the President of the District Grand Lodge, and the members of the General Committee; distinguished representatives of the Bar, the officers of the institution of which he was the chief, delegations from the various societies of which he was a member, and representatives of the various public institutions.

He was a noble man, a lover and benefactor of mankind, and his memory is enshrined in the hearts of the sorrowing community.

Digitized by Google

Resolutions

Horeb Lodge, No. 25, I. O. B. B., being advised of the death of ex-President BROTHER MORRIS GOODHART, records the fact with sorrow and regret.

Joining our lodge in 1863, imbued with enthusiasm and love for the Order, he soon became one of the most enthusiastic and indefatigable workers in the lodge, early learning the lessons taught by us; and in all the varied positions attained by him in life, he always sought peace and pursued it.

Upon removing from our city to New York, he represented this lodge for many years in the District Grand Lodge, and because of his intelligence and zeal was early called to take a prominent part in the affairs of the Order, occupying the various official stations until elevated to the Presidency of the District, which position he filled with credit to himself and benefit to the District. His continued zeal soon brought him into such prominence in the affairs of the whole Order, that he became a factor at all conventions of the B'ne B'rith, and at the time of his death was a member of the Court of Appeals.

Truly the Order, as well as Horeb Lodge, has lost one of its most faithful servants.

He was a good citizen, always interesting himself in affairs, and had the respect of the community in which he lived.

As a husband and father he again exemplified the teachings of our Order, in that he worked and watched for the welfare of his family most ardently at all times, so that their happiness might be secure.

To his family, Horeb Lodge at this time extends its sympathy and condolence, and although we recognize the fact that mere words avail but little now, we feel sure that when time, the great healer, shall have wiped away your tears, it will be a consolation to know, that our lodge mourns him with you, because of the loyal friend that is gone.

Of fair exterior, jovial disposition, and affable at all times, his companionship was sought by those who knew him and recognized the "gentleman." Quick at repartee, he never wounded the feelings of others, and his eloquence as a speaker was such, that it was considered a treat to listen to him at all times.

We who knew him best, now say a last good-bye.

We loved you as you were, we will cherish your memory always.

Digitized by Google

Voted, that these resolutions be spread upon our records, that a copy be sent to the family of the deceased and the same be published in the MENORAH, and that, as a mark of respect to the memory of our deceased brother, we drape our paraphernalia in mourning for thirty days.

DAVID STROUSE, *Secretary.*
B. BRETZFELDER, *President.*

NEW HAVEN, February 7th, 1897.

B'ne B'rith Notes.

THIRTY-TWO new pupils were admitted to the B'ne B'rith Manual Training School of Philadelphia. These were divided into two classes of sixteen each, the one attending in the afternoon, and the other in the evening. The other two classes are doing advanced work, and are progressing favorably. Regularity in attendance has improved since the removal to Touro Hall. Some slight increase in lateness in the evening classes, due to the greater distance than formerly of the school from the pupils' homes, will be remedied by beginning the evening session at 7.15 P. M. instead of 7 o'clock, as heretofore.

"THE progress made in the colonization work has not been without stimulating effect upon the Jewish population of Jerusalem. Some years ago, the B'ne B'rith Lodge undertook to settle a few colonists in Mozah, or Colonia, only an hour's ride from Jerusalem, on the carriage road to Jaffa, where economic principles and a system of self-administration have been put into practice by the founders."—*Hebrew Observer.*

A NEW lodge has been instituted in Eschwege, Hessen-Cassel. The lodge adopted the name of "Julius Bien Lodge." Another lodge has also been instituted in Munich; this is the first lodge in the Kingdom of Bavaria.

THE B'ne B'rith Club, of New York, had a masquerade party at the Club House on Saturday evening, Feb. 27th. The affair was exclusively for the members and their ladies. The costumes were excellent and the enjoyment general.

THE lodges of Kalamazoo, Mich., gave an entertainment recently in the Temple. A lecture was delivered by ex-President of District No. 6, Israel Cowen, of Chicago, the subject being, "What

Digitized by Google

is the Duty of the Jew to the Order, the Church and the State?" Musical exercises followed. There was a large attendance.

THE entertainment intended to be given by Horeb Lodge No. 25 of New Haven, Conn., on Feb 21st, was postponed, owing to the recent death of Brother Morris Goodhart, who was a member of the lodge.

BROTHER JACOB H. HERTZ, who was recently elected President of District Grand Lodge No. 5, is Postmaster of Macon, Ga.

THE following are the officers of the B'ne B'rith Hall Association of District No. 4, San Francisco, Cal.: President, Simon Baruch; Vice-President, Isaac Harris; Treasurer, Benjamin Harris; Secretary, I. J. Aschheim; Janitor, Jonas Hyman; Finance Committee: Bert Hahn, S. Hochstadter and S. Silverstone; Auditing Committee, J. L. Franklin, A. Morris and I. Lubliner; Hall Committee, Marcus Meyer, Max Hyman and I. Levison; Committee on Property, Louis Cohen, Edward Bare, Max Marcuse, J. L. Franklin and S. Silverstone.

THE Chicago B'ne B'rith Club is making excellent progress.

THE General Committee of District No. 1 met at its office in New York City, on Feb. 23d. Matters pertaining to the forthcoming annual session were discussed.

DISTRICT GRAND LODGE NO. 1, of New York City, will omit the usual summernight festival during the coming summer.

EMANUEL LEHMAN, the President of the Hebrew Orphan Asylum of New York City, who recently gave $100,000 to the Asylum, is a member of Washington Lodge No. 19. He is a member of the firm of Lehman Brothers, cotton brokers. Brother Edward J. Graetz, the President of the Yonkers Home; Moses S. Hyman, Ex-President of the Yonkers Home, and Isidore Metzger, Secretary of Mt. Sinai Lodge No. 270, have for many years been in the office of the above firm.

THE younger members of Isaiah Lodge No. 49, of New York, expect to add twelve new members to the lodge.

THE Isaiah Ladies' Auxiliary Society is in a very flourishing condition. It is having a series of festivities, which are well attended.

ZION LODGE No. 2, of New York, celebrated its fifty-third anniversary on Thursday, February 25th, at Bloomingdale Annex. The affair was also a Washington and Lincoln Celebration. A

Digitized by Google

lecture by Mrs. Alexander Kohut was delivered. The musical exercises were under the direction of Dr. H. Silverman, the cantor of Temple Beth-El. Mr. Sol. Sulzberger was Chairman of the Committee of Arrangements. It had been intended to celebrate the event with a banquet, but in view of the suffering among the poor of the city, the banquet was dispensed with and $100 sent to the United Hebrew Charities instead.

MACCABEE LODGE No. 71, and Abarbanel Lodge No. 92, of New York, were consolidated on February 16th, under the direction of the President and General Committee of District No. 1. Brother S. M. Roeder was elected president of the consolidated lodge for the first year. A collation followed the exercises at Café Logeling.

AKIBA LODGE No. 173, of New York City, celebrated its twenty-fifth anniversary on February 21st. There was a goodly number of the members and their ladies present. President Joshua Kantrowitz of District No. 1, represented the District upon the occasion.

THERE is some talk of a new lodge being organized in Staten Island, New York.

THE B'ne B'rith Club, in New York City, is having ladies' night (Sunday) entertainments.

THE third entertainment and hop of Disraeli Lodge, No. 445, of Baltimore, was held on Wednesday evening, February 10th, at Hazazer's Hall. The three-act comedy, "A Serious Family," was creditably presented; there was an excellent attendance.

THE directors of the Orphans' Home, of District No. 5, held a meeting at the Board of Trade Hall in Washington, which was fully attended by every member, many of whom were en-route as delegates to the Convention of the District in Baltimore.

DR. W. HERZBERG, formerly of Jerusalem, who attended the Cincinnati Convention of the Order, and now established in Brussels, celebrated his seventieth birthday recently.

BROTHER SIG. SICHEL, of Portland, Oregon, was appointed commissioner on Youth's Auxiliary, and Hon. Henry Blackman on State of the Order, at the Grand Lodge session of District No. 4, held in Stockton, Cal., recently. Brother Sichel is also the District Deputy for the State of Oregon.

THERE has been some discussion touching the change of the seat of District Grand Lodge No. 5, from Baltimore to Richmond.

Digitized by Google

DISTRICT No. 4 has another Auxiliary Lodge in Portland, Oregon, known as Leham Blum Auxiliary No. 2. This Auxiliary meets twice each month.

"IN the death of Morris Goodhart there has been taken from an active field of endeavor a whole-souled all-round kind of a man, who filled a peculiar place in the surroundings in which he lived, moved, and had his being. There were many virtues centred in this one frame. He was the embodiment of intellectual brilliancy. He was a thorough master of the English language, and gems of oratory scintillated in brilliant effusion from the silvery tongue which framed the scattered words into beautiful sentences and periods. He was a magnetic speaker who captivated and held his auditors. He was a logical reasoner and a keen student of human nature. He was a genial companion, a man whose presence in any circle lent to it a peculiarly engaging charm; a *raconteur* of genuine merit, a whole-souled good fellow, who, with his sallies of wit, brought mirth and gaiety wheresoever he went. He entered into the spirit of any jollification with a vim and vigor which was a constant challenge to those of more youthful frame. In the earnest affairs of life and the realities attending the earthly pilgrimage of man, he had his full share. He devoted himself largely to the betterment and amelioration of the condition of mankind. He was an ardent believer in every instrumentality which would bring about intellectuality and mental equipment to man, so that he might see the light to carve out his way upon this mundane sphere, and much of his time was devoted to inculcating this idea. He believed that intellectual advancement was the strongest weapon with which man could fortify himself. In the field of charity and benevolence he has been an ardent toiler, and the record of his life's work is written in his deeds and accomplishments in this direction. May his soul rest in peace!"—*Hebrew Standard.*

DISTRICT GRAND LODGE No. 5 began its Convention in Royal Arcanum Hall, Baltimore, on Tuesday, February 9th. The District includes Maryland, Virginia, North Carolina, South Carolina, Georgia and the District of Columbia, from each of which delegates were in attendance at the Convention. The retiring President, Bro. Julius Strauss, called the morning session to order. A memorial address in honor of the late Secretary, Bro. Nyburg, of Baltimore, was read by Bro. Simon Wolf, of Washington, and resolutions in memory of Bro. Nyburg were adopted by the Convention. The

Digitized by Google

following officers were elected and installed: President, J. H. Hertz, Macon, Ga.; First Vice-President, Solomon Weil, Goldsboro, N. C.; Second Vice-President, Samuel Gans, Washington, D. C.; Secretary, Joseph Salabes, Baltimore; Treasurer (twenty-sixth re-election), Aaron Goodman, Baltimore; Sergeant-at-Arms, A. L. Spandour, Norfolk, Va. Additional Trustees of the Endowment Sinking Fund, to fill unexpired terms: S. L. Auerbach, Maryland; Jacob Hecht, Virginia; Henry Morris, North Carolina; L. Gradwohl, District of Columbia; John J. Cohen, Georgia. At a meeting of this Board subsequent to adjournment of the Convention, S Salabes was elected chairman and Jacob Hecht vice-president. Following were elected on the Board of Control of the Atlanta Home: Sol. Grinsfelder, Baltimore, Md., and Rev. E. N. Calish, Richmond, Va. District Court of Appeals: President, C. H. Cohen, Georgia; Alexander Wolff, District of Columbia; L. B. Bernei, Maryland; H. S. Hutzler, Virginia; S. C. Well, North Carolina; Asher D. Cohen, South Carolina, and I. G. Haas, Georgia. It was decided that hereafter the District shall issue certificates for $1,000, $750, $500 or $250, and that the rate of payment by the holder shall be $13.50, $9.00 and $4.50, in proportion to the amount of the endowment. The Endowment Board is also given the power to levy such additional assessments as are needed from time to time. Present members can return old certificates and receive certificates for smaller sums at proportionate cost. The Grand Lodge also decided to suspend the initiation fees for two years. The resolutions which were adopted in memory of the late Secretary of the District, Bro. S. S. Nyburg, are to be handsomely bound in black morocco, and will be presented to the family of the deceased. The reports read by the various committees showed the District to be in a flourishing condition. The Convention adjourned Wednesday afternoon. The next place of meeting will be selected by the General Committee.—President Straus, in his annual report, speaking of the Endowment, said: "This feature in our District causes more discussion than any other, and why? Because for a long term of years, and while the mortality was normal, the burden was easy to bear; the average age of our members did not then far exceed the tables of mortality, and we created no sinking fund for some time. It is true that, as time advanced, nature has asserted its rights, and now the burden is becoming heavier. The question for us to solve is whether we shall carry out the promises made, and if so, how to do it. There have been several propositions submitted to the lodges, and they

Digitized by Google

will be presented to you for your consideration; and by maintaining the strength of our sinking fund and paying the increased assessments which are being made by the Committee on Endowment, our rate need not be increased. But to guarantee the faithful performance of our contract, our Endowment Law needs a radical revision as to rates, and I am sure we will be able to cope with the question and satisfactorily dispose of it." On account of the death of Bro. S. S. Nyburg, the Secretary of the District, no banquet or festivities were held, and the Committee on Resolutions, in its report, commended the action of the Baltimore lodges in not entertaining because of Bro. Nyburg's death, and suggested that the money collected for that purpose be turned over to the Orphans' Home. The Finance Committee's recommendation, making the salary of the Secretary $700, Secretary and Treasurer of Endowment Board $250, Treasurer $100, and per capita tax $1.00 per annum, was adopted. The law was so amended as to allow subordinate lodges to hold either one or two business meetings each month, as they choose. The newly-elected President, Bro. J. H. Hertz, is the Postmaster of Macon, Ga. Among the representative men who attended the Convention were: John Jay Cohen, C. Henry Cohen, Augusta, Ga.; Joseph Dannenberg, D. Witkowski, J. H. Hertz, Macon, Ga.; Jos. Hirsch, Aaron Haas, Alex. A. Myer, Atlanta, Ga.; Lionel C. Levy, Columbus, Ga.; C. Wescellowsky, Albany, Ga.; E. A. Weil, Emil Newman, Savannah, Ga.; M. W Jacobi, Wilmington, N. C.; T. M. Mordecai, Charleston, S. C.; Julius Strauss, J. L. Levy, Richmond, Va.; Jacob Hecht, I. Moritz, A. L. Spandour, A. Aronheim, Norfolk, Va.; Simon Wolf, T. Gradwohl, M. S. Myer, N. Weil, Washington, D. C.

THE first of the joint meetings of the B'ne B'rith lodges of New Orleans, held on Wednesday, February 3d, in the Y. M. H. A. building, proved to be an unqualified success. Those present constituted among them the flower of Judaism and some of our most intellectual of men. Five lodges (says the *American Israelite*) were represented, and after routine business of Gulf Lodge, No. 221, the doors were thrown open to non-members, and the principal speaker of the evening, Mr. Michael Heymann, Superintendent of the Jewish Orphans' Home, addressed the assemblage. Mr. Heymann said he had prepared no set speech, but his words were of such import that it is believed they will bear good fruit. The local lodges have in contemplation a grand affair at the Athenæum for the aggran-

Digitized by Google

dizement of the Order. It will be given during the latter part of March, and Mr. Jos. Hirsch, of Vicksburg, one of the most prominent members of the Order, will be invited to speak. A feature will be the appearance of the Arion Singing Society, under the leadership of Prof. J. Braunfeld. Other Jewish talent will participate, and a treat of speaking and music is in store for all who attend. Interesting remarks were also made by Mr. Jos Magner and Dr. Max Heller. Refreshments then brought the pleasant evening to a close.

"As oil is necessary to keep a lamp burning and shedding light, so are emblems, paraphernalias and regalias essential to attract attendance in a lodge-room of a secret society. The writer of these lines was a delegate to the Constitutional Grand Lodge of B'ne B'rith at Chicago in 1874. The ritual was changed, regalias abolished and the work simplified, and the Order, so far as the ritual was concerned, put on an equal footing with mutual benevolent societies. From that time on there was no attraction for the young element. After a lapse of twenty-three years, a movement in the Eastern States is proposed to re-establish regalias, change the ritual to a more Jewish character, and endeavor to attract new membership by introducing a new and attractive work."—*Jewish Times and Observer.*

CALIFORNIA LODGE, No. 163, of San Francisco, gave an installation ball at the B'ne B'rith Hall recently, which was an unqualified social success. California Lodge has come to the front as a live lodge. It initiated the largest number of candidates during the past year of any of the San Francisco Lodges.

THE annual charity ball under the auspices of Abraham Lincoln Lodge No. 190, of Bloomington, Ill., was given in Cooper Hall recently. Fair faces, beautiful figures and becoming toilets of the ladies made the party one of the most attractive and artistic of the season. In detail of management, in music and cordiality the ball has not been excelled by any in the history of the lodge. Mr. Albert Livingston and Rosalind M. Livingston led. The success of the ball was due largely to the efforts of Messrs. Abe Livingston, Julius Griesheim and Milton R. Livingston.

THE first of a series of lectures and entertainments arranged by the B'ne B'rith Officers' Association, of District No. 3, was held under the auspices of of Jeshurun Lodge, No. 59, recently a Covenant Hall, Philadelphia. Mr. Michael Hassler presided. Rev.

Digitized by Google

J. Leonard Levy was the lecturer, and his topic "What Jew and Christian Think of Each Other." It was attentively received, and at its conclusion Brother Bernard Harris expressed the satisfaction and enjoyment which the lecture had given by proposing a vote of thanks to the Rabbi, which was unanimously adopted.

BROTHER ABRAHAM S. TRIER, who is now President of Manhattan Lodge, No. 156 of New York, and who was its first president when instituted nearly 26 years ago, has been elected a governor of the Home at Yonkers, by the General Committee of District No. 1, in place of Gustav Frank, resigned.

MACON LODGE, 484, of Macon, Ga., has appointed a special committee to draft suitable resolutions touching the death of the late S. S. Nyburg, Esq., Grand Secretary of District No. 5.

THE recent session of District Grand Lodge, No. 4, at Stockton, California, the details of which were not received upon the issuance of the last number of the MENORAH, was in every way a gratifying success. The reception tendered to the delegates was of the most cordial character. The session was held at Pioneer Hall. The meeting was called to order by Hon. Edward I. Wolfe, the president. There were 157 delegates present.

The President's address touched on the history of the work of the Order and the business which was likely to come before the present session. It was listened to with attention and the interruptions of applause were numerous. The Secretary's report followed out the lines of the President's address in part. One of his suggestions was that the time of holding the annual session of the Grand Lodge was inconvenient. He called attention to the fact that, in other districts, annual sessions are not held until April. The statistical portion of the report shows that there are in the District thirty-one lodges, the charter of Tacoma Lodge having been surrendered and Silver State Lodge having been consolidated with Washoe Lodge. The membership list showed 2132 on the beneficiary list and 243 on the non-beneficiary list. The report of the Grand Treasurer, Benjamin Harris, shows that on January 1st, 1896, the balance on hand was $1403.71. From the Grand Secretary $83,669.33 was received, making a total of $85,073.04. Of this amount $75,576,13 has been paid out in the work of the Order, $62,000 being recorded to beneficiaries. The membership of the District is 2375. The deaths in the first class have been thirty-nine, and in the latter two. The financial report throughout shows a

Digitized by Google

healthy condition in the District. Dr. Voorsanger offered a resolution allowing 750 francs to be sent to Dr. Dembo who has succeeded in convincing the world that the modus operandi of the Jew in slaughtering animals was humane rather than cruel and as a consequence the Russian soldiers are now fed on Kosher meat. Dr. Dembo is at present in poor circumstances. The resolution was adopted. The Endowment question received earnest consideration, and the proposition submitted by the Conference Committee was adopted, in the following form: First—That it is the sense of the committee of the whole that no plan reducing or scaling the endowment of $2000 after paying the rate required be entertained. Second—That we are opposed to complete optional endowment, but favor the existing law relating thereto. Third—That the full rate of endowment of $2000 be maintained. Fourth—That the management of the endowment funds remain in the hands of the M. W. District Grand Lodge. Fifth—That a classified scale of rates be charged according to age. Sixth—That we recommend the adoption of the following schedule of rates for an endowment of $2000: 18 to 22 years of age, inclusive, $1.75: 23 to 27, inclusive $2; 28 to 32, inclusive, $2.30; 33 to 35, inclusive, $2.50; 38 to 42, inclusive, $2.80; 43 to 47, inclusive, $3.00; 48 to 52 inclusive, $3.25; 53 and over, $3.50.

An amendment proposed by Brother Levy and adopted, relates only to members who may hereafter join the Order. It provides for optional graduated endowments of $500, $1000, 1500 and $2000. The sum of $1750 was appropriated for the library fund. After a vigorous debate the question of maintaining a free Hebrew school was defeated. This was one of the most hotly contested of the subjects that came before the session. The election of officers resulted as follows: Martin P. Stein, of Stockton President; Edward Bare, First Vice-President; Simon Baruch, Second Vice-President; Benjamin Harris, Treasurer, and I. J. Ascheim, Secretary. The other officers elected were: Trustees—Louis Cohen, Max Marcuse and Simon Hochstadter; Court of Appeals, District 4—Jacob Greenebaum, Edward Tausky, H. Gutstadt, Henry Schwartz and David S. Hirschberg; Sentinel, Samuel S. Fleishacker; Messenger, Max Levy; Medical Examiner, Dr. S. S. Kahn. During the entertainment given to the delegates, addresses were made by Hon. E. I. Wolfe, M. P. Stein, Congressman DeVries, Rev. Dr. Jacob Vorsanger and Hon. Julius Kahn. A banquet was also given to the delegates at the Imperial Hotel. In his address of

Digitized by Google

welcome, Congressman De Vries among other things said: "From each of the many hundred lodges of B'ne B'rith throughout this land there is being constantly sent forth a subtle but certain influence, permeating the community with its benign effects, like many streams flowing from the fountain head. These effects, humanizing and imbuing the minds of the members of the Order with the proper conceptions of their powers and capacities, teaching them their duties and responsibilities, and exercising them therein, though commenced in the lodge-room, have in their extent no bounds or limits. As the representatives of an Order, therefore, the principles and practices of which are eminently calculated to accomplish great good; an Order of which the membership is composed of people whose qualities fit them as such worthy citizens of this, the greatest republic, the citizens of Stockton bid you welcome within her gates." The next session of District Grand Lodge No. 4, will be held in San Francisco.

BIRMINGHAM LODGE, No. 368, of Birmingham, Ala., elected the following representatives to District Grand Lodge No. 7, to be held at Waco, Texas, in May: Messrs. Joseph Beitman and Richard H. Fries.

EDAR LODGE, No. 211, of San Antonio, Texas, gave a dance and entertainment at Harmony Hall recently, which was quite a success. The programme was a most interesting one: Piano solo, by Prof. Steinfeldt; song, Miss E. Sulnon; duet, Miss Ida Oppenheimer and Prof. Steinfeldt; song, Miss Lillie Halff; duet, Mr. and Mrs. Hess; an address by Brother Charles Frankel of Galveston.

ABRAHAM HART, who for eleven years had been President of the Orphan Asylum at Cleveland, controlled by the Independent Order B'ne B'rith, was lately the recipient of a handsome testimonial for the services rendered by him to the institution. The presentation was made at Mr. Hart's residence in Chicago, by A. Wiener of Cleveland, in the presence of a number of the trustees of the Asylum and personal friends of Brother Hart. The presentation was wholly a surprise to the recipient. It took the shape of an engrossed greeting upon his retirement from the office of President of the Asylum, and in words was an affectionate and grateful recognition of his work for the home. Speeches of a congratulatory nature were also made by Henry N. Hart, Dr. S. Wolfenstein, Superintendent of the Asylum; Julius Rosenthal and David Adler, of Milwaukee. Mrs. Bertha Kozminski spoke on behalf of the women managers of the institution.

Digitized by Google

THE officers of the Baron de Hirsch Lodge, No. 454, of Cleveland, constituted themselves into an "Executive Committee," at a session held February 2d, in the parlors of the Jewish Orphan Asylum, and many plans were considered for the purpose of furthering the interests of the Order.

THE *Jewish Voice* (of St. Louis) says: "The editor of this paper, as a member of the I. O. B. B. has received a letter from Grand President Brother Sol. S. Kiser, of Indianapolis, Ind., of District No. 2, from which we make the following clipping: 'For the first time in several years, the reports received by the Secretary of the Grand Lodge of this District show an increase in membership, and while this is cause for congratulation, there is yet much to be done before our noble Order attains the numerical strength that we should have in our District. The one great cause that has retarded the growth of the Order has been the lack of interest shown by many of our members, who, while they pay their dues, take no active interest in the workings of their lodges, are rarely if if ever seen at their meetings, and by their indifference, often publicly shown and expressed, preventing others from joining our ranks. During the past year there has been quite an awakening, as above stated, in a marked increase of membership, and if our present members will but lend their aid in the cause, we can speedily bring our lodges back to that high standard, which was once the the pride of all true B'ne B'rith. I would like to enlist your personal aid in this work. By being a regular attendant at your lodge meetings, by your influence and example, inducing others to do likewise, and by the many ways that will suggest themselves, helping to awaken an interest in your lodge and in your city, you can do much toward reaching the desired end. Can we depend upon you for this work? Our Order certainly stands for so much in the progressive march of Judaism, that every true Israelite can afford to give an occasional hour to further its interests. No one who reads the signs of the times correctly can doubt, that ere many years, our people will need a central body around which to rally and beat back the waves of prejudice and intolerance, which even now show their hideous crests in so many different forms. What better champion of the cause of Israel than our noble Order? Let us build it up to such a size that it will have the strength and influence to win the combat.'"

THE first anniversary entertainment and reception by the

Digitized by Google

Isidor Bush Society of St. Louis, an organization composed exclusively of former inmates of the Cleveland B'ne B'rith Orphan Asylum, was held recently at the Concordia Club Hall. Weil's orchestra lent charm to the occasion, and the presence of the venerable Isidor Bush and the Vice-President of the Asylum, Mr. Wm. Stix and lady, Dr. Spitz and others, gave the young folks much satisfaction.

THE B'ne B'rith Club, of Chicago, is doing well. The club is known as the Covenant Culture Club. The annual dues of members of the Order are $5.00; non-members $12.00. Non-members must join the Order after one year's membership in the club.

WASHINGTON LODGE No. 19, Henry Jones Lodge No. 79, Rehoboth Lodge No. 33, and America Lodge No. 40, of New York City, are to have a joint entertainment at the Tuxedo on March 3d. A lecture by Hon. Moritz Ellinger is to be one of the features.

Domestic Notes

THE new synagogue of Congregation Mishkan Israel which has been, since December, 1895, in process of construction on the northwest corner of Orange and Audubon Streets, New Haven, Conn., is now nearing completion. The edifice will cost $100,000. It is 75x160 feet. The dedication will take place the first Sunday in March.

THERE will be a charity ball given on March 10th, at Carnegie Hall, under the auspices of the Young Ladies' and Gentlemen's League, in aid of the Montefiore Home, in New York City.

THE Educational Alliance of the Hebrew Institute, in New York, gave an entertainment recently, in celebration of Lincoln's Birthday. The auditorium of the institute was crowded. Dr. Adolph M. Radin delivered an address on American Patriotism, and Platon Bronnoff one on Abraham Lincoln. A musical entertainment followed.

A SCHOOL has been opened by the Hebrew American Protective Musical Union, New York City, at which members can learn the English language. This, it was stated, is done with a view to the naturalization of such members as are not American citizens. They will also receive instruction at this school about the privileges of American citizenship.

Digitized by Google

THE Hon. Simon Wolf, ex-Consul-General to Egypt, delivered a lecture on "Egypt" recently, for the benefit of the Almas Temple, Mystic Shrine, Washington, D. C.

LINCOLN'S Birthday was celebrated by appropriate exercises at the Hebrew Orphan Asylum of Brooklyn, New York.

JACOB H. SCHIFF, of New York City, has donated $5,000 to the Gemilath Hasodim Association. This society loans money to the needy without exacting interest.

AT the Hebrew Technical School for Girls, 267 Henry Street, New York, a Martha Washington Bazar was held on Sunday, February 28th.

THE Young Ladies and Gentlemen's League of Montefiore Home celebrated their third anniversary at the Home, on Washington's Birthday. Among other features was singing by the Choral Society of the League. Addresses were delivered by Hon. Isidor Straus and Rev. Dr. Grossman.

THE total number of applicants treated at the United Hebrew Charities, New York City, during the month of January reached 5,422, representing about 18,073 individuals. The applications made for the first time in the Bureau of Relief were 636. 114 persons were supplied with transportation to different parts of this country and Europe. The cash receipts for the month were $17,698.12. The disbursements were $14.497.40. These included: Total cash charity disbursements, $6,127.35; transportation, $1,389.65 clothing, tools, bedding, etc., $3.241.02; medical relief, $676.96; Industrial School, $279.43; employment, $571.43; free burial $251.00; miscellaneous, $1,963.56.

THE Hebrew Benevolent Society, a new charity organization was organized at Castleton, Staten Island, New York, at Castleton Hotel, where it gave its first musical entertainment. After the entertainment there was an informal dance. The financial success attained, being nearly $400, will very greatly promote the work of charity.

THE Hebrew Benevolent Society of St. Paul, Minn., recently, celebrated the sixty-seventh birthday of Mrs. Hannah Austrian and also the twenty-fifth anniversary of her service as president of the society. Mrs. Leo Goodkin presided and Mrs. Wirth made an address of welcome.

THERE is to be a new synagogue in Cambridge, Mass.

Digitized by Google

SENATOR JACOB A. CANTOR, of New York, opened the recent Jewish Fair at Syracuse.

THE Hebrew Ladies' Benevolent Society of St. Paul, Minn., sent the officers of St. Luke's Hospital of that city a check for $100.00.

THE Hebrew Aid Association has been recently organized at New Britain, Conn. Its purpose is to aid the needy families among the local Jews.

THE Passaic, N. J., Hebrew Women's Independent Benevolent Association has just been organized to relieve such members as shall by sickness, casualty, or other cause be rendered incapable of attending to their usual vocation.

THE charity ball of the Boston Purim Association was held on Feb. 18th. Hon. Godfrey Morse is the President of the Association.

REV. DR. SONNESCHEIN lectured at the United Hebrew Temple, St. Louis, on Friday evening, Feb. 12th.

THE Judges of Cook County (Chicago), Ills., have appointed Joseph G. Strauss, Justice of the Peace in place of Justice Glennon deceased.

A THEATRICAL performance, entitled "Heartsease," was given on the 19th of February at the Garden Theatre, New York City, for the benefit of the Jewish Working Girls' Vacation Society.

THE Temple erected by the Hebrew Educational Association of Woodville, Miss., was dedicated recently. The opening prayer was delivered by Rev. Henry Cohen, of Galveston; the dedication lecture by Rabbi B. Wohlberg.

A GENERAL meeting of all the Jewish charities of Baltimore, was held in the vestry-rooms of the Bolton Street Temple, Sunday evening, Feb. 14th. The purpose of the meeting was to hear the report of the committee appointed to draft a plan for the unification of the charities.

THE Hebrew Hospital Board, of Baltimore, elected Mr. A. S. Adler, Secretary; Mr. Julius Sutto, Superintendent, and Mrs. Julius Sutto, Matron.

RABBI MOSES P. JACOBSON, of Youngstown, O, has been elected Rabbi of the Anshe Maarab Congregation of Chicago.

MR. JAMES MADISON PERELES was elected a Director and at the same time chosen President of the Board of Trustees of the Public Library of Milwaukee, succeeding the late Hon. George Koeppen.

Digitized by Google

THE Philadelphia Hebrew Charity Ball, which was held at the Academy of Music, was a financial as well as a social success.

THE National Farm School, at Doylestown, Pa., will be opened April 1st.

THE late Moses Simon, of Philadelphia, whose will was probated recently, bequeathed $500 each to the Jewish Hospital, Jewish Foster Home and Orphan Asylum, Orphans' Guardians of Philadelphia, and the United Hebrew Charities.

THE officers of the Grand Lodge of U. O. T. S., consisting of: Mrs. Emilie Sander, President; Mrs. Mina Schottenfels, Vice-President; Mrs. Bianca B. Robitscher, Secretary; Mrs. Sarah Markowitz, Treasurer, paid an official visit to the Philadelphia Lodge, B'noth Jeshurun No. 2, recently. There was a large attendance. After addresses by the officers, the party partook of refreshments at the Garrick Club. The visiting officers were entertained by Mrs. Selina Joel.

THE Hebrew Relief Association, of Milwaukee, received twenty-five tons of coke from the Milwaukee Gas Light Co., and a check of $300 from ex-Governor W. H. Upham, as trustee of the Phillips Fire Fund.

THE Y. M. H. A., of New Orleans, will give a Purim masquerade ball on March 18th, in aid of the Building Fund.

AT the first annual meeting of the Temple Guild, held recently in Macon, Ga., the consolidated report of various committees showed $5,000 as result of income from various affairs. In another year building on the new temple will be commenced.

SHAARAY TEFILA SISTERHOOD, of New York City, will have a benefit performance on Friday afternoon, March 12, at the Knickerbocker Theatre.

THE ball of the United Hebrew Aid Society of St. Louis was held on February 28th.

KANSAS CITY, Mo., has several charitable undertakings in hand for the benefit of the Orphan Boys' Home and other charities.

RABBI MARKS, of Leavenworth, Kas., delivered a discourse, entitled "Shylock," on Shakespeare's "Merchant of Venice" at the Crawford Grand Opera House, for the benefit of the Public Library of Leavenworth.

A PRIZE Carnival will be given on the Saturday before Purim, March 13, by the members of Isaiah Congregation of

Digitized by Google

Chicago, together with the members of the Woman's Club. The purpose of the carnival is to raise money for the building fund of the Temple.

THE Chicago Section of the Council of Jewish Women, recently raised about $2000 by a bazaar.

DR. EMIL G. HIRSCH of Chicago delivered an address upon Lincoln in the Freundschaft Club of New York City on Lincoln's Birthday.

CONGREGATION B'NE ISRAEL, of Tarboro, N. C. dedicated its synagogue Feb. 3d. Rev. E. N. Calisch delivered the sermon.

THE twenty-third annual report of the Union of American Hebrew Congregations has just been printed. It contains, in addition to the reports previously submitted to the Louisville council, a brief account of the proceedings of that convention, as well as of the gathering of the Sabbath-school Union. Addresses of Prof. Flexner and Revs. Stolz and Levi are printed in full.

THE local branch of the Jewish Orphan Asylum Association of Western New York held their annual meeting at Freeman Hall, Syracuse, recently. The Orphan Asylum, which is at Rochester, is one of the best in the State and was built by Jewish societies in Syracuse, Rochester and Buffalo. The local branch at its meeting elected the following officers: President, M. Liberman; Vice-President, Nathan Pakelnishky; Secretary, J. Ferguson; Treasurer, M. Heiman; Trustees of the Sinking Fund, Henry Letter; delegate to the Rochester convention, George Freeman; Board of Trustees, the Rev. J. H. Hertz, Benjamin Stolz, M. Levi, S. Manson, Isaac Schreiber.

THE Deborah Nursery of New York City, after a very unsavory career, has at last been closed.

GOVERNOR TANNER, of Illinois, has appointed T. H. Lesem of Quincy, Ill., an aide on his staff with the rank of Colonel.

THE Keneseth Israel Library of Philadelphia now numbers 3592 volumes, and Rodef Shalom Library, of the same city, 1604 volumes.

A MASS-MEETING of Jewish young men at Temple Israel, St. Louis, February 3d, resulted in the organization of the Young Men's Hebrew Association. There were three hundred and fifty applications for membership. Addresses were made by Rev. Messing and Rev. Spitz. Mr. M. Punch was made temporary Chairman, and Mr. B. Koperlik temporary Secretary. Mr. Abe Rosenthal who organized the movement, was chosen President.

Digitized by Google

A GIFT of a handsome silver service was made to Rev. Dr. W. W. Boyd, recently, by the trustees of the Shaare-Emeth Congregation of St. Louis, in recognition of the Second Baptist Church's courtesy in permitting the Shaare-Emeth Congregation to hold its services there for several months. The presentation occurred at Dr. Boyd's residence, and was made by Rev. Dr. Sale in the presence of the trustees and their ladies.

ELABORATE ceremonies marked the recent dedication of the new Temple of Congregation Shaare-Emeth of S. Louis.

THE Synagogue Kesher Israel, on Lombard Street, Philadelphia which was recently dedicated, was rebuilt and enlarged. It has a seating capacity of 1400.

RABBI D. BLAUSTEIN, of Providence will deliver a paper on "The Age of Tradition—Jewish Literature from 200 B. C. to 400 A. D.," on March 2d, in the course of lectures being given at Brown University under the auspices of the Biblical Research Club.

DIRECTORS of the United Hebrew Charities of Chicago met recently at the Standard Club, with about fifty men and women interested in the work. Dr. E. G. Hirsch presided. The need of immediate relief of the poor was presented, and it was decided that at least $5,000 must be raised to tide the charities over until April. About $1,500 was raised at once, and the contributors objected to the publication of their names. A committee of five to act with the chairman was appointed to apportion the business district among sub-committees, who will solicit contributions. The committee will include Julian W. Mack, Ben Cahn, Louis Eckstein, Harry Pflaum, Henry L. Frank and Dr. E. G. Hirsch.

THE results of the labors of Messrs. Joseph Beitman and Leon W. Friedman, the soliciting committee for a new Jewish Relief Society in Birmingham, Ala., show 110 members. Mr. E. Block is president and Mr. E. Gusfield, secretary.

THE congregation in Little Rock, Ark., will dedicate its new temple in March.

THE congregation B'ne Israel of Natchez, Miss., celebrates the twenty-fifth anniversary of the dedication of its temple on March 8th.

"THE return of Mr. Ahlwardt to Germany was no voluntary act of the notorious Jew-baiter. He had left his wife and children in poverty, and did nothing for them all this time. Mrs. Ahlwardt frequently asked him to support his family or return home—to do something for them. He did neither. Now his wife threatened

Digitized by Google

him: if he would not come back home, she would sell his letters and papers to some newspaper man to raise funds. That fetched him. He could not possibly afford to have his political career exposed to the public. We do not lose anything by Ahlwardt's absence of body on this continent."—*American Israelite.*

THE Congregation Hand-in-Hand, in New York City, at a recent entertainment, netted $600 for the building fund.

THE total Jewish immigration to the United States during the twelve months ending with October was about 30,000, as against 33,000 in the preceding year.

A RECENT doll contest at the Eden Street Synagogue, Baltimore, netted $355.

A NEW Jewish relief society has been formed under the auspices of B'ne Israel Congregation, in Philadelphia. The society will not attempt any money relief, but will distribute coal, bread and provisions.

IN Savannah, Ga., Messrs. A. S. Guckenheimer, S. Krauskopf and A. L. Weil were successful candidates for the office of Alderman.

AT the annual meeting of the Ohio Humane Society, held recently, Dr. Philipson, of Cincinnati, was re-elected a director.

THE installation ceremonies attending the introduction of the Rev. Dr. Rudolph Grossman, in the Temple Rodeph Sholom in New York, will be held on March 6th.

MR. HERMAN MEYERS, Mayor of Savannah, Ga., has presented his city with a beautiful drinking-fountain. It is an elaborate affair, made of bronze, and is an ornamental as well as useful gift to the city.

AT Turner Hall, Peoria, Ill., from Feb. 8th to 13th, the Jewish ladies gave a kirmess for the benefit of the new temple about to be built by Congregation Anshe Emeth.

THE last meeting of the Board of Directors of the Hebrew Home for the Aged and Infirm, Richmond, Va., was held at Mr. M. Thalheimer's house. One applicant for support was received conditionally, making five pensioners for whom the institution is caring. A committee consisting of Rabbi E. N. Calisch, Mr. Moses Thalheimer, Mrs. I. Thalheimer, Mrs. Samuel Cohen, aud Mr. Julius Straus, was appointed to report a plan for the opening of a home.

THE eighth annual report of the Manual Training School, Chicago, has been published. It includes an account of the financial

Digitized by Google

standing of the school; a testimonial of the good the institution is doing by Mrs. Lucy Flower, a member of the city board of education; of the manner in which the graduates are employed; an appeal for more members; and statement of the needs of the school. Prof. Bamberger, the Superintendent, hopes that some charitably inclined man or woman will give the school a piece of land favorably situated for farming, where boys and girls may be taught to do out-of-door work in connection with their studies, and thus learn to love country-life.

CONGREGATION BETH-EL, of Buffalo, N. Y., held a fair recently which realized about $1,500. Rev. David H. Wittenberg has been unanimously re-elected Rabbi of this synagogue.

THE Jewish Publication Society of America announces that all manuscripts entered into competition for its prize of $1,000 for the best story relating to a Jewish subject suited to young readers, in accordance with the conditions as originally published, must be in the office of the Society, 1015 Arch Street, Philadelphia, Pa., on March 1st, 1897.

THE dedication exercises at the formal opening of the new school building of the Hebrew Technical Institute, 34-36 Stuyvesant Street, New York City, took place on February 12th. The following programme was presented: Prayer, Rev. G. Gottheil; song, "America," Institute Choir; presentation of key to the President in behalf of the Building Committee, Mr. Joseph B. Bloomingdale; response, Mr. James H. Hoffman; address, Hon. Theodore Roosevelt; song, "Star Spangled Banner," Institute Choir; address, Mr. Max Loewenthal, President of the Alumni Association; address, Professor Loeb, Chairman of the Institute Committee; song, "Columbia, the Land of the Brave," Institute Choir.

THE Gemilath Chasodim Association, of New York, started five years ago with $95. Its capital has meanwhile grown to $5,365. With this it has made loans amounting to $27,792 to 3,289 persons. No loans exceed $25. No interest or expense is charged for the loan. A responsible surety is required. Only $350 have been lost from non-payment of borrowers. Repayments are made weekly in 10 per cent. instalments. In 1896, $8,047 was lent to 822 applicants. Many of the borrowers have been made self-supporting by the aid thus given. The loans are not restricted to Jews.

THE United Relief Association, of Philadelphia, reports that

Digitized by Google

during the past six months there was received from all sources $609.51; the expenditures were $521.26; leaving a balance of $87.25; and a balance in bank of $650.00.

THERE will be a Purim Bazar under the auspices of Daughters of Beth Israel, Philadelphia, to be given in aid of the Sabbath School, from March 15th to 22d.

THE annual meeting of the Mount Sinai Hospital Association took place recently in the main hall of the Dispensary Building, 67th Street, in New York. President Isaac Wallach was in the chair, and on either side were seated Vice-President Isaac Stern, Treasurer E. Asiel, and Secretary Marcus M. Marks. The first and main feature was the reading of the report of the President and Board, which was listened to with rapt attention. The report showed a most satisfactory condition of affairs in all departments. The increased demands upon the hospital have taxed the present quarters to their utmost, and the report urged the expediency of erecting an additional building at the earliest possible time. The hospital operating-room is inadequate, and inconvenience is resulting from the contracted quarters. The receipts for the year, ending Nov. 30th, 1896, amounted to $124,843, and the disbursements for the hospital and dispensary were $120,837, leaving a balance of $4,006 to the credit of the Association. The President called attention to the fact that the twenty-fifth anniversary of the founding of the hospital would occur on May 29th, and suggested that action be taken shortly for suitable commemoration of the event. Announcement was made with regret of the resignation from the Board of Directors of Hyman Blum, who had served twenty-one years; L. M. Hornthal, seventeen years, and Isaac N. Heidelberg, three years. A vote of thanks to the retiring directors was passed. Thanks were tendered the various societies and organizations for generous contributions. With the exception of the Secretary, Marcus M. Marks, and the three Directors, the former officers were re-elected, the list being as follows: President, Isaac Wallach; Vice-President, Isaac Stern; Treasurer, E. Asiel; Secretary, Albert Sichel; Directors for four years, Isaac Blumenthal, Louis Stix, S. L. Fatman, Adolph Herrmann and David Wile; Directors for two years, Edward Oppenheimer and Marcus M. Marks; Directors for one year, Morris S. Barnet and Henry R. Ickelheimer.

AT a meeting recently held in the office of J. P. Morgan & Co., New York, it was decided by the committee, having control of a

Digitized by Google

balance of $14,000 subscribed for the poor three years ago, to divide it as follows: Association for Improving the Condition of the Poor, $4,000; United Hebrew Charities, $4,000; Society of St. Vincent de Paul, $4,000, and University Settlement Society, $2,000.

A MEETING of the members of the Board of Delegates on Civil and Religious Rights of the Union of American Hebrew Congregations will be held in the City of Washington on the 2d of March. Many interesting subjects will be considered, among which is the pending Immigration Bill and attempted changes in the Constitution. The Board is composed of the following well-known people, and if any persons residing where these gentlemen live should at any time have anything affecting civil and religious rights that should be considered by the board, the same should be presented to the local member, who will send it to the officers. The members of the Board for 1897–98 are: Lewis Abraham, Washington, D. C., Secretary; David Adler, Milwaukee, Wis.; A. Anspacher, San Francisco, Cal.; Josiah Cohen, Pittsburg, Pa.; Israel Cowen, Chicago, Ill.; Nathan Frank, St. Louis, Mo.; Julius Freiberg, Cincinnati, O.; Wm. B. Hackenburg, Philadelphia, Pa.; Solomon Hirsch, Portland, Oregon; Moritz Loth, Cincinnati, O.; M. Warley Platzek, New York City; Charles H. Schwab, Chicago, Ill.; Lewis Seasongood, Cincinnati, O.; George Seeman, New Orleans, La ; Alfred Seligman, Louisville, Ky.; Benjamin F. Teller, Philadelphia, Pa.; Leo Wise, Cincinnati, O.; Simon Wolf, Washington, D. C., Chairman; Samuel Woolner, Peoria, Ill.

A COMMITTEE to give an art exhibition, under the auspices of the Educational Alliance, has been appointed, with Mr. Benjamin Tuska as Chairman, having the power to select his fellow-workers. The other committeemen thus far selected are: Messrs. Sidney Blumenthal, Lee Kohns, Prof. Seligman, Philip Goodhart, Wm. Salomon, Felix Warburg and Morris Benjamin. The committee are authorized to unite with the University Settlement Society for the purpose of giving the exhibition.

THE Milwaukee, Wis., charity ball of 1897 netted $1,561.13, the expenses having been $893.87. Application had been made by fifteen charitable organizations for a share of this fund, but the Executive Committee thought the sum too small to divide into so many parts and decided to give it to those organizations most general in their work. The Hebrew Relief Association was voted $250, because, as it was stated at the meeting, the Hebrew charitable

Digitized by Google

societies take care of their own poor without aid from the Associated Charities; the E. B. Wolcott Relief Corps was voted $100 and the Associated Charities, $1,211.13.

THE Society United Brothers, of the City of New York, will celebrate its golden jubilee at the Grand Central Palace by a banquet on March 28th. Among the surviving charter-members are: Albert M. Gans, S. Kakeles, Solomon Stransky and A. Klaber.

EUGEN ROSENSTIEL'S SILVER WEDDING.

On the 21st of January, Mr. and Mrs. Eugen Rosensteil of Berlin, member of the Executive Committee for the Eighth District, celebrated their silver wedding, and the congratulations poured in

upon the happy couple from near and far. The forbears of husband and wife were distinguished in Israel for their learning and piety, and the noble couple follow in their steps. Mr. Rosenstiel is active in numerous charities and in fact his whole life is devoted to gladden the hearts of those who need the sunshine of loving compassion and sympathy.

Outside of his arduous activity in behalf of the Order of B'ne B'rith, he is the founder and second Vice-President of the Jewish Labor Bureau, is an active member of the Society for Assisting the Poor in paying their rent, of Gebul Tow, of the Montbijou Union of the Import Society, Palestine, of the Lodging House Stock Company, of the *Israelitische Gemeindebund*, of the Jewish Reading

Digitized by Google

Rooms, of the Apprentices' Home in Paukow, of the Agricultural and Trade School in Ahlem, and numerous other benevolent institutions.

More than twenty-five couples have been dowered by the noble pair, and he crowned his work of the past by the free gift of a magnificent building and twenty acres of ground at Soolbad, Elmen, near Magdeburg, which will afford fresh air and medical treatment to more than two hundred children in summer. In this charitable work he is aided by his helpmate and noble-hearted spouse. On his day of honor representatives from the lodges in Berlin and many lodges in other German cities presented the congratulations of their fellow-members, and deputations from all the various societies in which he wields such a blessed influence were represented by deputations. The Executive Committtee presented to the jubilar a beautiful address artistically executed in a magnificent album. From thousands of hearts the prayer arises that God may bless the noble-hearted couple with health and strength for many years to come.

CHARITY WITH PERENNIAL FRUITS.

Emanuel Lehman, for many years a prominent figure in the business world, whose charitable disposition was manifest not only by the active part which he took in all public institutions but by the many benevolent deeds, known only to himself and the beneficiary, has crowned his life work by endowing with the munificent sum of $100,000 a new work of benevolence which will bear perennial fruits of blessings. On the 15th of February he celebrated the close of his seventieth year of life and in gratitude to the kind Heavenly Father for the bounties bestowed upon him, and following the natural bent of his heart, he created a fund to be known as "The Emanuel Lehman Industrial and Provident Trust," and its management is to be vested in and the interest payable to a board of five—composed of the chairmen of the different committees of the Board of Trustees of the institution. That interest is to form a separate fund, from which, at the discretion of the Trustees, money may be drawn to defray the expenses of graduates of the Asylum while they are serving apprenticeships to trades or learning professions. The amount permitted to be given to any one graduate is limited to $250 a year. Should there not be sufficient demand to use up all the interest, the balance may be loaned to graduates who have

Digitized by Google

learned trades or professions and are desirous of establishing themselves in business. All such advances, as well as their yearly maintenance allowances previously provided for, are to be regarded as loans, and when repaid, are to be invested with the original $100,000 and form part of the trust fund proper.

If any inmate of the Asylum display unusual ability, the Trustees may, in their discretion, use any part of the accumulated interest in assisting him or her to the education necessary for the learned professions—theology, medicine, law or art. Mr. Lehman makes no distinction as to sex. The only qualification demanded is that the recipient of the bounty must be a graduate of the Asylum.

EMANUEL LEHMAN.

The plan is subject to such amendment as Mr. Lehman and the Board may agree upon.

This generous action of Mr. Lehman was made public, perhaps prematurely and against the intention of the donor, at the refreshment table, around which the colleagues of Mr. Lehman, who is the President of the Hebrew Benevolent and Orphan Asylum Society, were gathered on the evening of the 15th of February, having called at the residence of their beloved President for presenting their congratulations and the bestowal of a silver loving-cup in token of their attachment and love. Of course, the address and speeches on that occasion glorified the life of Mr. Lehman, so full of noble deeds, and then in a moment of enthusiasm the Vice-President, Mr. Henry Rice, revealed the fact that he had in his

Digitized by Google

possession the document which was to immortalize the name and memory of Mr. Emanuel Lehman. May he live many years to enjoy the fruits of the many benefactions which he has wrought and be a model to many like him, who came to this country poor in worldly possessions, and having arrived at a condition of affluence should remember that man is but the administrator of God's bounties which should be used in the service of humanity and in honor and to the glory of God.

Resolutions

At a meeting of the Board of Directors of the New York Society for the Prevention of Cruelty to Children, held February 9th, 1897 the following resolution was unanimously adopted:

The Board of Directors of this Society learns with the deepest regret of the death of MORRIS GOODHART, the distinguished President of the Hebrew ShelteringGuardian Society.

An able lawyer, an earnest philanthropist, always ready to sacrifice himself in the cause of humanity, from the time of his occupancy of that office on every occasion he has aided this Society, at the bar, in the legislature and with the public, in the enforcement of laws relating to children. More than once he has laid aside his professional engagements, which were numerous, in order to appear before the Legislature and oppose attempts to curtail the legislation intended for the protection of helpless childhood; and in the management of the great institution of which he was so long the honored head, he exhibited marked intelligence, attention to details and hearty co-operation with this Society in the work of caring for and reforming the little objects of this great charity. Called away while in the enjoyment of a vigorous manhood, he has left behind him an honored name and a bright career which merits the admiration of his fellow-citizens in this community and especially those of his own race, of which he was a distinguished and prominent member.

The Society directs this brief record of its admiration of the man and of its respect for his memory to be engrossed on its minutes, and a copy to be sent to the sorrowing members of his family, to the directors of the institution over which he presided and to be inserted in the public prints.

E. FELLOWS JENKINS, *Secretary.*

ELBRIDGE T. GERRY, *President.*

Digitized by Google

Foreign.

ENGLAND

In the London Hospital there are two wards—"Rothschild" and "Goldsmid"—entirely devoted to Jewish patients. Since these are inadequate to meet requirements, our coreligionists are found in nearly all the wards. In these latter cases, provision is made that they may receive diet from the kosher-kitchen. Of the 11,000 cases in and out during 1896, eight hundred were specially treated as Jews.

The world-famed philanthropist, Mr. Frederic David Mocatta, was tendered a reception at the Jews' Free School, London, Lord Rothschild presiding, upon the occasion of his seventieth birthday. Addresses were made, including those of the Chairman, by the Chief Rabbi, the venerable Prof. Marks, and Lord Dorchester.

As an acknowledgment of the services rendered by the senior students of Jews College as occasional preachers in the London synagogues, a "dejeuner" was given in their honor on February 6th, by the honorary officers of the Central Synagogue.

An association has been formed in London for the better care of children under the guardianship of the State, and to secure for each child the individual care which will train its powers. Viscount Peel will be the chairman, and among those who have signified their intention to help forward the necessary reforms are the Chief Rabbi, Sir Samuel Montagu and Sir Philip Magnus.

FRANCE

The Medical Academy of Paris has granted prizes to two physicians of German birth, now residing in the French capital, Dr. B Lowenberg and Dr. S. Goldschmidt; the latter was formerly in Madeira. These gentlemen have consequently a claim to the title "Laureat de l'Académie de Medecine."

The Council of Administration of the Jewish Colonization Association met in Paris several weeks ago. A resolution was adopted to grant mortgage loans to Russian families settled in the United States as farmers; to support the transference of Russian families established in New York to manufacturing districts; to contribute toward the extension of the Trades School established in New York by the Baron Hirsch Fund. Other resolutions adopted were: To vote the necessary sum for the purpose of introduciug cattle-creeding among the colonists of Mosesville (Argentina); to grant the colonists at Katra (Palestina) the necessary cost of the restoration of water-works, to place Russian pupils in the Agricultural Schools in Palestine and Tunis, in the Technical School in Jerusalem, and in the Ecole Orientale in Paris.

Digitized by Google

GERMANY

THE banker D. Fleck, who lately died at Düsseldorf, has bequeathed 500,000 marks to the town to create a Fund for the support of widows, orphans, and other persons in needy circumstances, irrespective of creed; and 300,000 marks to the Jewish community for the erection of a Jewish Hospital, in which, he expressly stipulated, patients of other denominations must also be admitted.

A COMMITTEE was recently appointed, in Frankfurt, to solicit subscriptions throughout Germany for funds to assist in building the Jewish Hospital in Jerusalem. Collections the first week amounted to nearly thirty thousand dollars, and no doubt a much larger sum will be received.

DAS *Deutsche Wochenblatt* of Nordhausen, Germany, which was ushered into existence about one year ago, to espouse the cause of anti-Semitism, has ceased to exist. Want of support was the cause of its demise.

THE number of people cremated at the crematorium of Heidelberg last year was ninety-five, of whom three were Jews.

THE Society of Defence against anti-Semitism in Germany, with its seat in Berlin, has grown up to 37,000 members.

THE *Neue Hamburger Zeitung* says that the Council of the Hamburg Jewish Congregation passed a resolution to furnish a part of its cemetery chapel to serve as a depository of the urns containing the ashes of cremated coreligionists.

DR PAUL EHRLICH, Professor Extraordinary at the University of Berlin and Director of the State Control Station for Diphtheria Cure Serum at Steglitz, has been created a Geheimer Medizinalrath.

DR. A. MANNHEIMER, principal teacher at the Jewish Realschule in Frankfort, has received the title of Professor.

THE "Statistical Correspondent" publishes some most important statistics, the result of the census of December 2d, 1895. They only concern the Prussian State, but as they give a good summary of the number of the Jewish population, they have a certain interest, and, therefore, the most important figures may be cited. There are, according to the latest census in the Prussian State, 379,716 Jews; five years ago, in 1890, 372,059 Jews lived in Prussia. This is an increase of 7,657 souls, thus 20.58 per thousand, whilst Protestants have increased 58.18 and Catholics as much as 72.83. Hence a relative decrease of the proportion of the Jews as to population must be noted, for of the 31,855,123 inhabitants, the Jews are only the eighty-fourth part. In 1880, of 1,000 inhabitants; 13.34 were Jews. In 1885, of 1,000 inhabitants, 12.90 were Jews. In 1890, of 1,000 inhabitants, 12.43 were Jews. In 1895, of 1,000 inhabitants 11.99 were Jews. The absolute increase of 7,657 souls in five years is somewhat greater than 5,484 in the former five years, but much

Digitized by Google

smaller according to the percentage, for, in ratio to the Christian population, it ought to have been about 24,000 souls. The natural increase is much less than the Christian, for in the five years, 1890-95 (from 1895 the numbers are yet missing) it was about 18,000 souls. The number of Prussian Jews decreased through emigration and expulsion is about 1,000 souls, and the immigration is little or nothing.

THE well known philanthropist, Herr Moritz Rohr, died recently in Berlin. At the express wish of the deceased, his remains were interred by the side of those of his parents in the Jewish Cemetery at Bojanowo, and the funeral was made the occasion of an imposing demonstration of respect by all classes of the townspeople. Herr Rohr's filial affection was manifest even in his charity, for all his great philanthophic creations were named by him after his parents. Among them were the Foundation for Promoting Handicrafts, Agriculture, and Horticulture among the Jews in Jarotschin and Posen, which he endowed with 250,000 marks (£12,500); the Jewish Hospital at Posen, which cost him 600,000 marks (£30,000); and an Asylum for Aged Jews in the province of Posen, on which he spent 300,000 marks (£15,000).

RUSSIA

A MOVEMENT started by Dr. Joseph Chasanovitz, of Bialostok, Poland, is on foot to establish a large library of Hebrew and Judaice in Jerusalem. Dr. Chasanovitz has given his large collection of books to the proposed library to which contributions are being sought in all countries.

IN commemoration of his having completed twenty-five years' work as a sculptor, M. Antokolsky has been appointed by the Czar of Russia an Actual Imperial Councillor.

ACCORDING to the *Novosti*, the first section of the senate has decided to permit Jewish soldiers who have served their time to reside wherever they please in the Empire, even outside the Pale of Settlement.

A REUTER'S telegram confirms the announcement of a contemporary that the first section of the senate has decided that the Jewish students who have completed a university examination shall henceforth be permitted to reside in every part of Russia.

AUSTRIA-HUNGARY

AN international exhibition of newspapers will shortly take place in Buda-Pesth in aid of the Royal Hungarian Blind Institution, for Jews and Christians.

ACCORDING to the Year Book of soldiers in Austria-Hungary there are in the army 2,179 Jewish officers and 42,523 privates.

A SHARP attack on the government was made in the Chamber of Deputies at Vienna during the debate on the budget for Public Worship and Instruction. Deputy Luzzatto, member for Trieste, declared that he had no confidence in the government neither as a

Digitized by Google

Liberal, an Italian nor a Jew, for anti-Semitism, which now existed almost exclusively in Austria, was not only flourishing, but growing in dimensions daily, to the danger of the public peace and the security of a large number of citizens, and if not connived at, was regarded with absolute indifference by the government.

IN the Landtag of Lower Austria, a proposal requiring all shorthand writers at its sittings to be Christians was adopted. The shorthand writers agreed not to put in an appearance at the next session.

THE late Gustave Simon—President of the Jewish Community of Vienna and for a decade member of the City Council—during many years made it a practice to attend every Jewish funeral, of rich and poor alike.

STEPHAN TOMOSVIARY, a notorious anti-Semite in Budapest, has been convicted of fraudulent practices and sentenced to three years' imprisonment and a fine of 100 florins.

MME. DR. DAVID THOMAN, mother of the celebrated musician Stefan Thoman, died on Jan. 27th, in Komona. She was President of the Ladies' Society.

HERR PHILIPP THORSCH has given 24,000 crowns to the Jewish community in Vienna, wherewith to erect a third story at the Asylum for Aged Jews.

CANADA

A PUBLIC meeting was held in the City Hall at Montreal recently for the purpose of taking steps to celebrate the diamond jubilee of Queen Victoria. The Mayor presided, and the Rev. Meldola de Sola was one of the speakers. The latter referred to the love of the Jewish community for England's noble sovereign, and stated that his congregation had already arranged for a special service on jubilee day.

AUSTRALIA

THE Self-Denial Fund, initiated by Jewish ladies in Sydney, to assist the finances of the synagogue, resulted in nearly £700.

MR. JOSEPH STERNBERGER, M. L. C., of Bendigo, has been elected Provincial Grand Master of the Order of Odd Fellows for the Bendigo District.

THE Sydney Jewish Education Board, in its last published report, states that the number of children on the roll has been 317 (161 boys and 156 girls). The receipts amounted to £510, which includes a subsidy of £150 from the Great Synagogue.

IN consequence of the retirement of Sir William Windeyer, Hon. Henry Emanuel Cohen has been permanently appointed to the position of Judge of the Supreme Court of New South Wales. Excepting Sir Julian Salomons, who some years ago was appointed Chief Justice of New South Wales, but resigned a few days afterward, Mr. Justice Cohen is the first Jew who has occupied the posi-

Digitized by Google

tion of Supreme Court Judge in Australia. In Sydney he has held the highest office in the Great Synagogue for a long series of years, as well as in the Philanthropic Society and the Montefiore Home, and on the Education Board. He is treasurer of the Sydney Branch of the Anglo-Jewish Association.

INDIA

KAHN SAHIB EZRA REUBEN, Sub-Judge for Rahuri and Kopergaum, India, has been appointed First Class Magistrate. He is the first Bene Israel appointed to such a post.

THIS year, out of seven Jewish candidates, five passed the previous examination in arts at the Bombay University, two being placed in the second class. Miss Mozelle David is the second Jewish lady who has passed this examination. Out of twenty-two Jewish candidates for the matriculation examination, thirteen passed.

LORD SANDHURST, the Governor of Bombay, held his Levee at the Council Hall Secretariat on December 18th, and among several who presented themselves were the following Jewish gentlemen: Mr. S. M. Moses, J. P., Mr. Henry Salomon, J. P., Mr. S. A. Nathan, J. P., Mr. Joseph Ezekiel, J. P.

BAI MOTLABAI, a charitable Parsee lady, has subscribed Rs 500 towards the building fund of the Israelite School of the Anglo-Jewish Association, Bombay.

BRIGADE-SURGEON LIEUT.-COLONEL S. M. SALAMON, Superintendent Yarrowda Central Prison, has been appointed by the Commissioner of the Central Division to be nominated Commissioner of the Poona Suburban Municipality.

MRS. FLORA SASSOON (of Messrs. David Sassoon & Co.) has been elected a Director of the Grain Trading Company, formed by the public of Bombay in their organization of measures for the relief of famine.

SWITZERLAND

THE Federal Council of Switzerland has ordered the Canton of Geneva to forthwith introduce the Slaughtering of Animal Law, which prohibits the killing of animals without first stunning them. Geneva was the only district in Switzerland where Kosher meat could hitherto be procured.

HERR A. DREYFUS NEUMANN has retired from the Presidency of the Jewish community at Basle, which he held uninterruptedly for thirty-three years. Under his guidance, the community grew from fourteen members to three hundred families, consisting of three nationalities (Swiss, Alsatians and Germans,) and it was due to his tact that these were welded into one homogeneous body.

TURKEY

M. FRESCO, editor of the Jewish journal Tiempo in Constantinople, has been decorated by the Sultan with the Medjidie Order,

Digitized by Google

Fourth Class. The same honor has been bestowed on M. Gerson, the local manager of the Credit Lyonnais.

M. JOSEPH HAIM SALEM has been appointed Chancellor of the Turkish Consulate at Brussels.

ITALY

KING HUMBERT has conferred the Order of St. Maurice and St. Lazarus on Dr. Margulies, Chief Rabbi of Florence. This Order is but rarely bestowed, and then only on persons of prominence.

DONATIONS.

Baroness Hirsch, 100,000 francs to Consistoire Israelite, of Brussels; one-half for Home for Aged Jews, the other half for Jewish Boys' Home. (Brussels is the birthplace of the Baroness).

Herr Philipp Thorsch: 24,000 crowns to the Asylum for Aged Jews in Vienna, Austria.

M. Lazar Brodsky has given 50,000 rubles to the Technical school at Kiew, in Russia.

The Hebrews of Frankfurt, Germany, $30,000 to erect a Jewish Hospital in Jerusalem.

Emanuel Lehman, of New York, $100,000 to Hebrew Orphan Asylum.

Ex-Governor W. H. Upham, of Wisconsin, as Trustee of the Phillips Fire Fund, $300 to the Hebrew Relief Association, of Milwaukee.

The Young Men's Hebrew Association, of Chicago, $500 to the poor of Chicago.

Mrs. Esther Herrman, of New York, to the University Settlement, $1,000.

Society of United Brothers, of New York, to United Hebrew Charities, $300.

Jacob H. Schiff, of New York, to Gemilath Hasodim Association, $5,000.

Zion Lodge No. 2, I. O. B. B., of New York City, $100 to the United Hebrew Charities.

The Hebrew Ladies' Benevolent Society, of St. Paul, Minn., $100 to St. Luke's Hospital of that city.

BEQUESTS

LATE banker D. Fleck, of Dusseldorf, Germany, 300,000 marks ($75,000) for the erection of a Jewish Hospital in that city.

THE late Moses Simon, of Philadelphia, $500 to Jewish Hospital, $500 to Jewish Foster Home and Orphan Asylum; $500 to Orphans' Guardians; and $500 to the United Charities, of Philadelphia. The late Daniel Strouse, of Philadelphia, $1,000 to the Jewish Hospital; $1,000 to the Jewish Foster Home.

Digitized by Google

THE late Alexander Assur, of Cincinnati, $100; the Jewish Orphan Asylum Cleveland; $100 for the Jewish Aged and Infirm, Cincinnati; $200 to the Jewish Hospital, Cincinnati; $200 to the Hebrew Union College; $50 to the Jewish Foster Home, Cincinnati; $50 to Jewish Ladies' Sewing Society, Cincinnati.

THE late Herman Black, of Cleveland, $500 to Jewish Orphan Asylum, Cleveland.

DINAH HAMBURGER, Cincinnati, $100 to Hebrew Relief Union; $200 to Jewish Orphan Asylum; $100 to Jewish Congregation.

Literary Review

THE *Hebrew Union College Journal*, a monthly publication, under the auspices of the faculty and the students of the Hebrew Union College of Cincinnati, now in its fourth number, contains well written articles among which those by Professor G. Deutsch, chatty, lively, full of historical reminiscences and replete with original thought, are thus far the most interesting. The typographical appointment is excellent.

THE *Open Court*, formerly a weekly publication, has been turned into a monthly periodical, much more befitting the scientific and philosophical character so characteristic of that valuable publication. *Open Court* and *Monist* have rendered great service in the field of literary thought and a still brighter future is awaiting these publications as long as the editorial direction is in the hands of Dr. Carus.

DIE ABHANDLUNG DES ABU HAMID AL GAZZALI. Antworten auf Fragen die an ihn gerichtet wurden. Nach mehreren Handschriften herausgegeben und erläutert von Dr. Heinrich Malter. Frankfurt a. M. Verlag von I. Kaufmann.

Al-Gazzali, one of the boldest and profoundest Moslem philosophers of the Middle Ages (born 1058, died 1111) is not inaptly the Oriental Descartes, his skepsis exposing the fallacy of the ancient philosophy and laying the foundation of the new school. A few of the works left by him have been published and excerpted and some are yet extent in MSS. All of them are of great historical interest, and the "questions and answers," edited and published by Dr. Malter, is one of the deepest interest, having for its theme the application of methods of reason for the proof of a deity and displaying the greatest perspicacity in the method applied. The Hebrew text, published with the original Arabic text. is often obscure, but proves the interest which Jewish philosophers took in the labors of Arabic scholars. The editor has evidently been at great pains to secure the most correct reading and deserves great credit for his interesting contribution to the philosophy of the Middle Ages.

Digitized by Google

OFFICIAL

To the Officers and Members of the Lodges I. O. B. B.

BRETHREN:—

In obedience to the resolution of the General Convention of the Order, the Executive Committee again presents its annual Purim appeal for donations in aid of the schools and institutions maintained by our brethren in the Orient and Roumania, and asks for a generous response to its request.

Through the published reports of this Committee, you have been made acquainted with the work accomplished by these institutions and the necessity of continuing our aid to them. We ask your attentive perusal of the report of Dr. Stern, of Bucharest, on the condition of our co-religionists in Roumania and of the work of our Lodges there. You will see that this work is largely educational, necessarily so, because the laws of the country discriminate against Jewish children in the public schools by limiting the number who may attend them. Notwithstanding the general poverty of our brethren, large amounts are raised and active work is done in the establishment and maintenance of private schools for the education of the excluded children; but with all the agencies at work, there are still very many children for whom no school accommodations can be provided. This crying need of our brethren, dwelling in that benighted land, is in itself sufficient to call forth our active sympathy.

Our brethren in Egypt and the Holy Land are exerting themselves to foster the schools, hospitals and libraries called into life by our Lodges. The Executive Committee insists now, as it has always done, that the support of these institutions is a charge upon the locality in which they exist, and that this Purim Fund is only to be used in supplementing the efforts of the Oriental Lodges. With this understanding,

Digitized by Google

we have used this fund only when convinced that some aid was imperative to preserve the meritorious institutions we have under our care.

Fully aware that you have many demands upon your means at home, we yet ask for the largest measure of liberality in your response to this call. These Oriental Lodges are the outlying links of that great chain, our Order. They typify its universality; they make good our claim to be the only organization expressive of the unity, the solidarity, of Israel the world over. They are the active symbols of our work for Humanity and Civilization. It is our duty to see to it that this work is carried to a successful termination.

Contributions should be sent to the Secretary of your Grand Lodge, or, if sent directly to the Executive Committee, should be made payable to S. B. Wolfe, Clerk of the Committee, and addressed to 140 Sixth Avenue, New York, N. Y.

Fraternally yours,

[L. S.] JULIUS BIEN,
President.
SOL. SULZBERGER,
Hon. Secretary.

Attest:
S. B. WOLFE,
Clerk to the Executive Committee.

To the Grand Lodges of the I. O. B. B.

BRETHREN:

The painful duty devolves upon us of announcing to the Order the death of

Brother Morris Goodhart,

an Associate-Judge of our Court of Appeals, on February 5th, 1897.

Brother Goodhart's eminent services to the Order as President of District Grand Lodge No. 1, as a member of

Digitized by Google

the Constitution Grand Lodge in the General Conventions of 1879, 1885, 1890 and 1895, and as a member of the Court of Appeals, in which he represented Districts No. 8 and No. 10, are well known to the Brotherhood, and constitute an important contribution to its growth and development. His personal character and genial disposition endeared him to all who came in contact with him. Not alone the Order, but our entire community, loses in him a philanthropist, whose life was devoted to the amelioration of the condition of the poor, the destitute, the widow and the orphan—a truly good man, a devout Israelite and a patriotic citizen.

We trust that your District will appropriately honor his memory by taking such action as may seem meet and proper in the case.

Yours fraternally,

[L. S.]

JULIUS BIEN,
President.

SOL. SULZBERGER,
Hon. Secretary.

Attest:

S. B. WOLFE,
Clerk to the Executive Committee.

Digitized by Google

PUBLISHER'S NOTES.

ATLANTIC CITY'S spring-time clientele will be glad to note the fact that the Islesworth, one of the most comfortable and best-established hotels of that famous resort by the sea, will open earlier than usual this year. The prospects of a brilliant and successful season at Atlantic are brighter than ever before in the history of the seashore city, and the management, Mr. A. C. McClellan, Proprietor, and Mr. Paul H. Steinle, Manager, of the Islesworth, have decided to open their doors for the reception of guests on the 19th of the present month.

Atlantic City's popularity as a spring resort is in the ascendancy and the hotel men are making preparations in keeping with the spring-time season's prospects.

The Isleworth is situated at the extreme end of Virginia Avenue and directly on the beach, surrounded by a large and beautifully kept and decorated lawn. The hotel will be even brighter than ever this year. One of the many additions to its many attractions is the new cafe located on the ground floor of the front wing. To say that no delicacy that the season affords is found missing on the menu and that the cafe will be properly managed, is needless, the reputation of the Islesworth being sufficient assurance of the fact.

The hotel will also have this year a great boon, so greatly appreciated by seashore sojourners—an unobstructed view of the ocean. All the pavilions that formerly lined the famous board-walk in front of the hotel, have been removed, and now a magnificent view of old Neptune's domain may be obtained from the spacious piazzas of this famous hostelry. This is an attraction much sought after. The Islesworth during the Spring and Summer seasons of 1897 will be under the highly competent management of Mr. Paul H. Steinle, a hotel man of wide prominence, who has been connected with such well-known hotels as the Gilsey House, New York, and the Auditorium, in Chicago.

A PROSPEROUS STATEMENT.—The Report of the Mutual Reserve Fund Life Association for the year 1896. The conditions existing during the year 1896, which surrounded with difficulties the prosecution of business of almost every character, seemed to have been without effect upon certain institutions, either because their equipment was so thorough, their management so efficient, or the confidence of the public in them so well founded, that even adverse conditions would not affect their prosperity.

Notable among these is the Mutual Reserve Fund Life Association, of this city, which presents the statement of the first complete year of the administration of Frederick A. Burnham as President, in figures that are sure to attract attention, not because they indicate that the Association has held its own, but because they show that even in such a year as 1896 it has been able to make rapid strides in all directions of healthful growth.

These advances are attested particularly in the fact of an increase in

Digitized by Google

business done amounting to over $15,000,000, bringing the total business received for the year up to the vast figures of over $84,000,000, which is not only an advance, as stated, over the figures of 1895, but is in excess of the figures of any previous year in the history of the Association. With this increase in new business comes an increase of nearly $300,000 in cash income and of practically the same amount in the invested assets, while a decrease in liabilities results in the increase of net surplus of nearly $450,000. As a result of the transactions of the year, there has been an increase of over 12,500 in the membership, making the total membership now 118,449, with insurance outstanding in the vast sum of over $325,000,000.

The presentation of such figures of increase naturally arouses the question as to what expense has been involved therein, and in this regard, no less than in others, or it might be said pre-eminently in this regard, the administration of President Burnham shows a marked triumph in the fact that, notwithstanding the vast increase in business, the total expenses of management have been reduced over $162,000, or nearly 10 per cent. of the gross expenses of 1895. When the fact is recalled that, even in 1895, the association showed a marked record in the direction of economy of management, it can be well understood that it has required firmness and executive and financial ability for President Burnham to carry forward the business of the Association and at the same time make this marked reduction in the matter of expenses.

THE science of nourishing the human system has been largely developed within the last few years and it is to-day a well-known fact that a well-nourished body enjoys almost perfect immunity from (to) disease.

Malt is a nutritive of the utmost value, and although various preparations have been on the market for years, none of them were able to give the benefits expected from malt, owing to faulty methods and formula.

With the advent of Malt-Nutrine all the objections to malts were at once removed, as this preparation—considered by medical men the ideal malt—combined all the virtues, with none of the objections that had hitherto prevented the medical profession from using malt more extensively.

As an absolutely pure and palatable malt food in liquid form it is a *fin-de-siecle* achievement, and very far ahead of the antiquated preparations which rely upon the fact that they have been before the public "for years."

Even a layman can well understand the fact that the Anheuser-Busch Brewing Association, which is noted for making the finest products in the world, would not put an article before the public which was not the best of its kind.

Malt-Nutrine should be kept on hand in every family to be used in all cases where food is required and where other foods for any reason can not be eaten or digested. It is a food suited to the most delicate stomach, infant or adult, and its tonic properties of the first order. It can be used in all forms of exhaustion or debility, and will be found of special service in anæmia, neurasthenia, chlorosis, nervous debility, marasmus, chorea, hysteria, tuberculosis and in convalescence from all diseases.

Digitized by Google

OUT OF SORTS.—That is, something is wrong with baby, but we can't tell just what it is. All mothers recognize the term by the lassitude, weakness, loss of appetite, inclination to sleep, heavy breathing, and lack of interest shown by baby. These are the symptoms of sickness. It may be fever, congestion, worms, croup, diphtheria, or scarlatina. Do not lose a minute. Give the child Castoria. It will start the digestive organs into operation, open the pores of the skin, carry off the fœtid matter, and drive away the threatened sickness.

Gentlemen:—"I notice that you have made Messrs. Elliot Bros., of Sydney, Australian agents for your Castoria. When traveling in America last year, my little boy became greatly deranged, and at times quite sick. The Chicago physician upon whom I called, recommended me to use Castoria. From the day I commenced its use my child grew better and soon regained his usual health. I procured a dozen bottles of Castoria; have used some and given some away. It is a prompt and good remedy."

Very respectfully,

Clarence, Australia. JAMES EVANSON.

FAMOUS COLLARS AND CUFFS AND HOW THEY ARE NAMED.—There is one firm in this city which long ago learned that brevity is not only the soul of wit, but the soul of a trade-mark also. They said to themselves, said they, when first they began to manufacture the superior brands of collars and cuffs which have since been so prominently identified with their names, "We want to burn something into the memory of the American people so deeply that they will never forget it, and the best way to do it is to take something that is as simple as A B C."

So they began to advertise the E. & W. brands of collars and cuffs. It was E. & W. The name of Earl & Wilson they kept in the background, but E.& W. ever in the front.

Of course, with varying styles came the puzzling question what to name them. With happy effect the firm chose the musical Indian names found in Cooper's Leatherstocking Tales and American collars and cuffs got real American names.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

THE largest and most complete stove polish factory in the world, recently erected at Passaic, New Jersey, and costing $100,000, is exclusively devoted to the manufacture of ENAMELINE.

RECALLED STORMY TIMES.—"Well that looks natural" said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

Digitized by Google

THE MENORAH

VOL. XXII. *APRIL, 1897* No. 4

MOSES AND WASHINGTON*

PROFESSOR DOELLINGER, one of the most erudite theologians of the Roman Church, remarked in a lecture before the Munich Academy of Sciences, on the subject of "Founders of Religion," that religions did not drop ready-made from heaven, nor could religious systems find a permanent resting place without a soil prepared to receive new ideas, on which they could germ and sprout. In fact, the ideas must have been in a state of germination, growing gradually to fruition to spring into life at the touch of the founder's magic wand. It is the same with nations. They do not spring like Minerva out of Jupiter's head, full-fledged, they are of slow growth and when the proper leader and legislator steps upon the stage the material must be ready to be formed into a homogeneous whole. It is not unprofitable to make comparative sketches between the oldest and youngest nations on earth and their founders or lawgivers, between the Jewish nation with Moses and the American nation with Washington. It is true the Jews form no longer a nation, if we join to that designation possession of political power, military force and secular aspiration; but in the sense of pursuing a definite ethical purpose, of bearers of a mission awaiting its full and final realization, they are a nation, and as such reach back in unbroken line to the remotest age of history.

However far back into the dim ages their beginning reaches, we can trace it back and follow the history of its growth, development and achievements to the present day. At the very inception its mission is laid down in clear lines

*From an address delivered by M. Ellinger before the members of the Washington, Rehoboth, Henry Jones and America Lodges in honor of the anniversary of Washington's Birthday.

Digitized by Google

in the promise to Abraham: "And ye shall be a blessing to the nations." We mark the beginning of the family and read their vicissitudes until the family had grown into a nation enslaved by an Eastern despot whom they had inspired with fear by their rapid increase. Their servitude had evidently no demoralizing effect upon them, it rather steeled their character, and when the chord of the traditional promise to their forefathers was touched it roused them to the energy of resisting the oppression of the despot. That was the material which Moses found ready to mould to his will and the "stiff-neckedness" with which they were reproached became one of the great characteristics which bore them triumphantly out of the terrible ordeal of persecution during their long career. No one described with finer poetic discernment the material of which this nation was constructed and their lawgiver Moses, who chiseled the rude block into a mighty statue that outlasted the ages, than Heinrich Heine. "Look at the rock from which you are hewn," says the Prophet, pointing to Abraham. And the rock has held its base against all the storms and cyclones of the centuries, and at the very outset of his and their career, a platform was laid down for the *raison d'etre* of the forming of this nation, which has not been realized until the youngest nation, until the American people under the leadership of Washington, incorporated that plank as the basis of all liberty, the plank of "Religious Liberty" into their constitution. "To worship God according to the dictates of their own conscience," was the reason assigned for demanding their release from bondage, and when freedom had been compelled, the constitution which Moses prolaimed as the foundation of their existence became the basis of our civilization.

The Ten Words, the Decalogue, is at this day the rock-bound foundation of our social framework. So great became this nation by the spirit breathed into them at their very birth that in synagogue, mosque or church the Bible is prized as the compass in the search for the world's Creator, and the fervency of prayer is taken from the Psalter, a book which with age seems to grow younger and fresher. A direct line

Digitized by Google

from this oldest nation on earth, which has preserved so wonderfully its youthful vigor and vivacity, seems to connect with the youngest nation, the American people. Cradled, as it were, in the same spirit as the Jewish people, taking its spiritual pabulum more from the Old Testament than from the New, the American colonists had imbibed that love of liberty, that hatred of tyranny and tyrants, that ruggedness and sturdiness of unyielding independence, in the school which might well be designated as Christianity diffused with Mosaism. Only with such a material was it possible for Washington to achieve independence against a powerful empire, only a people nursed in such a school could spurn the hardships and tribulations of a struggle in which hunger and destitution had to be disregarded. Keeping steadily in view the end to be achieved and the faith in Him who gives the final victory to the just, Moses warned his people against the allurements of kingship, and Washington not only refused the offer of a crown but became incensed at the very proposition. Like Moses, he was ambitious to become a father of the nation, not its ruler, and like him, of whose virtues that of humility was prized highest, did he prefer to remain the plain citizen.

As the final blessing, which Moses left as a precious legacy to his people, so is the farewell address of Washington the most precious legacy ever left to the keeping of a nation. Without such a leader as Washington, the American colonies would probably have broken up into insignificant sovereign states, would have been unable to overcome the jealousies, the pride, the prejudices of the various communities, and only by following the divine light of that great lawgiver were they able to form the Union under a constitution, which even Gladstone pronounced as the greatest and most perfect work that ever emanated from the mind of men.

Is there not a great similarity in character and history between the oldest and the youngest nation, between the oldest and the youngest lawgiver, and can we honor the memory of Washington better than by placing him side by side with Moses? Through man God reveals His will, guides

Digitized by Google

the nations, guides humanity in its path, and it was through Moses that God spoke, as He also spoke through Washington. In a country governed by the spirit of a Washington the Order B'ne B'rith could be founded, and in no other. Its principles are in accord with those of the country in which we live, they are in accord with the principles which have raised civilized man upon a higher pedestal, and, teaching these principles in our lodges, we are, indeed, serving the highest interests of humanity.

CONFIRMATION

By G. Taubenhaus

EXQUISITE habiliment is no trespass on religion or morality. Not the cost, but the scissors decide its ethical relation. Hence, I fail to see the necessity of a special enactment for the costume of confirmants. The fact that they cannot all be arrayed in imported silks does not justify the measure. There are other disparities that might mar their pleasure and interfere with their devotion. They are not all endowed with beauty of face, stateliness of figure, pleasantness of address and quickness of perception. What can you do?

In the attempt to exclude the finer dress from confirmation you advertise its importance and flatter the idolators of style; you misrepresent the case of our confirmants who are neither extravagant nor jealous on that occasion. Those children whose feelings you are anxious to spare will sooner or later have to face the dazzling attire, and there are enough people who go on stilts to frighten others into a feeling of inferiority. Teach our children courage to rise above such ephemeral differences. Bring home to them the superb lesson of religion, that virtue is the only excellence and advantage to which we cannot afford to be indifferent.

I have said perhaps too much about a thing in which I am little interested. The age of the confirmant concerns me

Digitized by Google

more than the clothing. I shall, therefore, proceed to the more important question of the reform-movement of confirmation, begging pardon for the introductory reference to its gear.

The advocates of a more advanced age for Confirmation carry on the contest with a phraseology which permeates and commands respect. Knowledge and understanding, what forces! They are the very substance and marrow of the mind. And if our sons and daughters who, draining the pages of Lord Chesterfield's code for etiquette, imagine to imbibe the purest wisdom, could be convinced that they cannot do without the milk-bottle of religious instruction, and that it takes at least forty summers to ripen the average understanding, how inestimable might the consequences be. But if it is owned that the rite of confirmation must be postponed because our children at the age of thirteen or fourteen do not know and understand enough of Judaism, we have reason to apprehend the rising of a king that does not know Joseph.

Our people always bowed to the majesty of the Law, and had the highest regard for religious study, yet, the question, how long we must study to make a confession of faith, has never been touched upon. The degree of erudition to be attained by the leader or teacher was made a subject of fruitful speculation. But any amount of knowledge sufficed to come and to remain under "the wings of the Shechinah." Thus the proselyte was not asked what his intellectual capital was which entitled him to become a partner of the famous house of Israel. His honesty was tested and on that he was accepted. The rite of Milah and T'bilah being conferred upon him, he was initiated into some of the cardinal and minor duties, and was declared an Israelite, vested with all the privileges of a son of the covenant. (Geirim i. 1, Jebamoth 46.) So little time did that instruction require that satire gave birth to the stinging expression: "Teach me Judaism while I stand on one foot." (Shabbath 31.)

Minor proselytes, too, were received in the same manner upon the requests of their mothers. They had the right of

Digitized by Google

retreat when becoming of age; yet when no declaration of such desire was made on the day of coming to age they continued to be recognized Israelites without further ceremony. (Kethuboth 11*a*.)

Nor was the religious responsibility of natives the outcome of a school curriculum. The first day of the fourteenth year of the male was the dove that brought the olive leaf of a sterner life. The lamps of sacred performances were lit before that. In fact, the religious fiat hung over the child already at its birth. On the eighth day the bodily consecration took place by conferring the Abrahamitic rite. Gradually the child was led into every observance for which it manifested a fitness. As soon as articulation was sufficiently developed, the father had to teach it one verse at least from Scripture. In time the duties increased. The child had to say the daily prayers, grace at meals, to wear Tsitsith when it could dress without assistance, to sit in the Succah when it could do without the attendance of the mother, to observe the usage of the Lulav on the feast of Tabernacles when he knew how to handle it, to hear the Shofar on New Year and to fast some hours on the Day of Atonement. (Berachoth 20*b*, Succoth 42*a*, Joma 82*a*, Erachin 2*b*.)

More than that, the minor had also some privileges. He could occasionally read in public from the Scroll and translate it. He could sing as a Levite during services in the Temple and could, perhaps, recite the priestly blessing in company with competent priests. His Shechitah was permissible if executed in the presence of an adult. He could be counted in the number of people requisite for the introductory blessing to grace after meals if he knew for whom it was intended. His individuality was considered with regard to the Paschal lamb at a very early age. (Megillah 24*b*, Erachin 13*b*, 3*a*, Tosefoth Chulin 24*b*, Succah 42*b*.)

At the age of thirteen and one day, however, he was a son of duty in the broad acceptation of the term. Though the performance of some duties required a more advanced age, like that of the priest, precentor, regular translator, teacher and executor of the inheritance of the father's real estate,

Digitized by Google

he had in every other respect the rights and duties of a full-grown Israelite. His vow and oath were regarded as binding, without being asked whether or not he knew the sanctity thereof. (Chulin 24*b*, Chagigah 14*a*, Sota 22*a*.,*b*., Baba Bathra 155*a*, Nida 45*b*, 46*a*, 52*a*.)

Let us bear in mind that to our fathers the oath was not an object of cold reasoning in the Cicero manner. They were ruled by it as the most threatening cloud of Sinai. It was a creed which they sought to implant in every breast that the whole world trembled when it was said: "Thou shalt not take the name of the Lord thy God in vain" (Shebuoth 38*b*, 39*a*). So broad was to them the meaning of that command that the recitation of an untimely benediction was regarded as an encroachment on it (Berachoth 33*b*). If the boy thirteen years old was made responsible for his utterances, it was because our fathers felt too keenly the importance and sanctity of the oath.

How much the Bar Mitzvah had gathered from the fields of Mikra and Mishnah, how much he understood of what he had learned, was not the primary consideration. In Israel the inductive method prevailed and stress was laid upon the cultivation of religious habits. Rabbi Kahana was not ashamed to tell that at the age of eighteen he did not know one of the principal and simplest rules of Bible study though he was an efficient Talmudist. From this the Talmud derives this rule of study: "Learn first and then seek to understand" (Sabbath 63*a*). The same holds good of other religious exercises (Sota 24*b*).

The conception of Judaism was too vast to expect the average boy thirteen or eighteen years to know and understand it. The immense scholarship of Rabbi Jochanan ben Zaccai was only like the imperceptibly small quantity of water which an insect carries with it from the sea after immersion (Soferim xvi.8). The Psalmist soaring high upon the sacred strains of his divine harp sees nowhere the bounding line of the Divine Law. "To everything I have seen an end—very broad is thy command." And this sentiment is admirably exemplified in the reading of the Torah during

Digitized by Google

public worship. It is read and re-read, and each reading is received like a new revelation. On the day on which it is finished it is rolled back, and the first chapter is read, signifying by that, that though we have reached the end, we have made only the beginning.

Not even the alphabet was a finished study. Each letter was a torch that lighted into some avenue of thought. Its construction, position, the numerical value, each was suggestive and instructive. The Jewish mind saw no void, no cavity, no boundary, anywhere. From a burning bush comes the message of redemption. Upon the still, small voice the destiny of the universe depends. Every dot may be a starting point of a journey to the infinite. There is no end to any line of thought. Hence the beginning of study was celebrated and associated with smiling circumstances. The first day of going to school was, to the lad, the bringer of honey, cake, and fruit and joy. Father and mother clapped hands, and the very air made music as he marched to the Cheder. With heightened jubilee and increased dignity the learning of the Pentateuch was inaugurated (Kol Bo.) There can be no doubt that the day on which the religious majority was entered upon had a character of its own, as the beginning of the period of accountability, but not as the close of any course of study; study of the divine Law became then a duty. The Zohar Chodosh quotes an ancient authority to have said that it is the duty of the righteous to make the day after thirteen years one of joy, like the wedding day.

Judaism does not quench the thirst of knowledge, but seeks to arouse it. "Teach me thy statutes" is the fervent prayer of the Psalmist and every Talmudic Jew, when all seems bright and refulgent in the blaze of the inspired soul. Therefore, scientific pride and philosophical conceit were foreign in Israel. The question was not how much one knew, but what one did for the glorification of the "divine Law." The scholar who discarded study, thinking he had a sufficient supply of knowledge, failed as much in his duty as the ignorant who shunned enlightenment and despised instruction. No one knew enough, and death only freed from

Digitized by Google

the sacred engagement. Allowance, however, was made for circumstances, and the attachment to such who was absorbed in research, and spent their lives by the rivulets of revealed wisdom, was accounted for study.

The Am Aretz is so harshly spoken about in the Talmud not for his low grade of learning. The Talmud teems with passages which scorn scholarship without adequate practice, and which on the other hand place the crown of praise upon the brow of virtue in the absence of profundity and higher information. No one was looked upon as being an Am Aretz, if his heart belonged to Judaism, even if he knew no more than one verse from the Scripture or one Halacha, and desired to be instructed in it (see Maimonides, to Mar Joseph ben Gaber). The Am Aretz is unsparingly criticised because he sneered at authority and every noble endeavor. Yet, we to-day feel that less of that bitterness of feeling and more patience and tolerance would have been the proper thing. The losses which Judaism suffered through those alienating effusions of our Sages had dimensions which cannot be measured. Some of the Sages must have felt the breach, and the liberal Rabbi Jose, long before Hai Gaon, took the initiative towards friendlier relations.

But be that as it may. For our purpose it is sufficient if we bear in mind two things: 1) A confession of faith was always acceptable. Even the sinner could return. Profuseness of knowledge was not always a redeeming angel and scantiness of knowledge was not always a retarding demon. 2) The religious majority was the privilege of age, whether one knew much or little, except in cases of marked mental or bodily defectiveness.

At what period of our history that age received the appointment cannot definitely be stated. Rashi designates it as Halacha l'Mosheh missinai, and finds in the Book of Genesis that Levi, the son of Jacob, is called Ish (man) when, according to the best calculation, he could not have been older than thirteen years. But there can be no doubt that the rule is of very old standing. It prevailed in the time of the Tannaim, and through all the centuries to our present day. Likewise,

Digitized by Google

there can be no doubt that it accomplished great results. Israel could not have retained his identity amidst the shocks of an enraged world without that excellent system of religious training which awakened and developed the religious consciousness at life's early stages.

Why should that rule undergo the radical change which has been proposed? It is only as a continuation of the old institution in a modern garb that the legitimacy of confirmation can be recognized in Israel. As a means of affiliation, it were a meaningless and aping ceremony. Birth is the door into the covenant, the fee for membership, the diploma upon which the Jew must be admitted to religious practice. Confirmation is the performance of a religious act when the religious life is supposed to, or rather should, begin. We cement with it the confession of faith. Was not the Bar Mitzvah formerly called to the Torah, and was not the recital of the benediction a kind of confession of faith? We bring, also, the female under the influence of confirmation. That, too, may have some historical ground. There may have been a time when woman, too, was called to the Torah (Megillah 23*a*.)

But the proposed adjournment of the confirmation will be a total departure from all historical experience, and it is quite proper to ask, To what end? Much as the endeavor to stimulate study and to broaden the tent of Sunday-school-going must be lauded and supported, the confirmation cannot be made its dependency. The greater the necessity and importance of that ordeal is, the less restriction it will suffer. Our pupils are not all the favorites of good luck. To some, Sunday-school-going is a pleasure; to others, a sacrifice which they cannot afford to make. What will you do with those who have to quit school at thirteen or fourteen and have to wrestle for a living in order not to be a burden on our charities? Will you tell them, you do not know enough; you have not enough sense and intelligence to be confirmed. To them confirmation may be a saluting angel making them feel that the benediction of God follows them into the battle-field of life. What will you do with all those Israelites who

Digitized by Google

did not have the advantage of good Sunday-schools in their childhood, and are devoid of that knowledge which you make the prop and pedestal of confession of faith? Will you bring them the cold message expressed in the words of Isaiah: "If you spread your hands, I will hide mine eyes?" This is no sophistry. We have to be prepared for inferences. We will have to face the accusation that we make religion a matter of memory rather than feeling. We will again be pointed at as a scholarly league that neglects the poor and despises the ignorant. Some one will again quote us—and this time with justice—as saying: "Execrabitis istam turbam quae non novit (legem?) historiam." "Exclude and execrate the masses because they do not know history."

Do not our children know, can they not be made to know what they are to do at the age of thirteen or fourteen? If we all lived in accordance with the religious knowledge which we could impart to them up to that age, what a glorious Judaism we would have! We glory in their brightness and accomplishments, and do not doubt for one moment that in art, general knowledge and shrewdness they throw into shade the sons and daughters of those ancient Orientals. What is the wit of those Jerusalem juveniles which the Midrash considered worthy of perpetuation, compared with the wit of our bright youngters. The queries, repartees, mischief and romances within the walls of our schools have no example in the "benighted past." Yet when it comes to religion we like to keep our children in short clothes to an age at which our fathers and mothers felt a craving which reached beyond the gorgeous illumination in the firmament.

It were most delusive to think that if we wait with the confirmation, the confession of faith will be an intelligent performance of free will. If that be the object of the advocated reform you have to pursue a different course altogether. Drop the whole present system of instruction. Cease to speak to your children about religion. Keep them in utter ignorance of Judaism. Let them not know even at the age of eighteen, as Rousseau proposes, that they have a soul. When they are sufficiently old, strong in mind and body, to

Digitized by Google

cope with the religious problem let them study, not only Judaism, but all religions without any prejudice against any of them, and then make the selection.

It has been said that the confirmation under the present regime does not work desirable results. Shame upon us, if that be so. Not the children—we are to blame. Socrates well said that inflamed eyes are a sign of a disorderly system. Our children are our eyes, and if there is anything wrong with them, the fault lies elsewhere. Our method of training is lamentably deficient. Catechism and history will not, and cannot, make active and zealous Jews. Catechism is a herbarium of dry paragraphs which may feed the memory, but not the heart. History is a vast museum, the real purport of which the majority of people do not know. They move from hall to hall with childish gaze and admiration, ignorant of the lessons which the magnificent statues in the *salon* and the hoary mummies in the cellar are intended to convey. Here and there you find an artist who seeks to benefit in emulation, but the throng of visitors strolls out without being any wiser. Historical knowledge is more profuse to-day than ever before, and yet the Sabbath is on its dying-bed. The woful history of the martyrdom of our fathers does not stir our brethren out of their almost offensive complacency and indifference. Catechism and history may be fit auxiliaries in the formation of religious character, but no architects thereof. They do not kindle fervor and devotion. Our Sunday-school system will be a failure as long as its teachings will be without exemplification. What if the years of attendance be increased? Does the extension of a field increase its fertility?

All we can do is to cling to duty and trust in God. The confirmation makes some impression and, as a mere religious recollection, it is bound to do some good. We must hope for the best. If we should judge religious observances by their visible effects we would have to change and abolish too much. I do not know where we could stop. The restless spirit which is always determined to do something, whether timely or not, is the furtherer of chaos. To reform

Digitized by Google

in the realm of reform may be necessary in some instances, but in this it would prove nothing higher than that the Greek poet was right when he said: "A change is sweet in all things." While we argue the question, when does the religious obligation of our children begin, some one might opprobriously whisper into our ear; it looks as if you had no religious obligation.

Let us not destroy unless we know we can build. Under the present circumstances our children at the age of 13 or 14 understand better perhaps, and I am sure appreciate more, the ceremony of confirmation than they would at the age of 16 or 18. Let us encourage and bless all applicants backed by historical usage, regardless of knowledge and in spite of ignorance and doubtful consequences, remembering that we still enjoy the light of that Sinaic rite of confirmation which the Almighty conferred upon an ignorant set of people that has not perhaps its equal in modern Israel.

FACTS AND FANCIES.—A MEDLEY

By Miss Minnie Green

ALL winter long the nights are voiceless, save now and then the honest watch-dog's bark is heard or the mooing of some belated or neglected cow, whose shelter from the cold is not of the best, and at intervals the cock's shrill crows announcing, as regularly as the clock, the hours, ten, twelve, three and the break of day.

There are other sounds, 'tis true, that break the stillness of the night, but not voices. The winds whistle their wildest and shrillest tunes, causing the ice-laden trees to tremble and cast off into tinkling bits their coats of ice. Then up from the south come the boisterous March winds, in their frolicsome way, tossing old winter over the walls of the Equator, that are so high it will be at least six months before he can even peep over. The winds, returning from their trip to the torrid Zone, bring warm waves that change the ice and snow

Digitized by Google

into running water. The thin air thickens and becomes warm and heavy-looking. The sap in the trees begins to stir, and the grass to throw up myriad green blades.

Into the ponds and streams now and then could be heard a sudden splash like that made by casting a stone into the water, and soon after our night open-air concerts begin. Free season tickets are distributed to all mortals alike, regardless of wealth or position; but very few take advantage of this privilege. Some do not understand what it is; others forget to go, and some are too busy to attend.

So I fear it is only some appreciative idler, like myself, who gets the full benefit of these free concerts. Sometimes a loiterer comes in whose taste for harmony has not been developed, looks around for a while, scoffs at the music, and then leaves, much to the delight of those who are there for enjoyment and do not wish to be disturbed.

The pond-frog band is the first to appear. Like all musicians, they have to tune up before beginning to play. Consequently we are not certain at first whether the concerts are begun or not, or whether it is a real frog's croak we hear. Their well-known voices vary so much in intensity and tone as to render it difficult from the sound to ascertain the *locale* of the animal; it far surpasses in this respect the efforts of the most skilful ventriloquist. But before many nights they are all in tune and then the real music begins. As the bull-frogs are not so abundant as the smaller species, their deep, infrequent bass tones, coming out of the stagnant and sluggish waters, play the part of the bass drum. Among the other kinds can be found all sorts of horns, ranging from bass to first tenor. Their repertoire is not long, but their willingness to play, and their unwillingness that their listeners should lose all interest by long delays between tunes, does away with that trifling matter. For six weeks or more they serenade us nightly, then gradually some of the musicians begin to drop out. Listening closely, I found it was some of the soprano and tenor horns that were missing. A few nights more and only the bullfrog bass-drum notes are heard, and I imagined I could hear the other frogs marching away, keeping time to its beats.

Digitized by Google

Like all pioneers in any cause, they are not the ones to carry the idea through; they only give it a start.

Towards the last of their stay, after midnight, some of the old bullfrogs would stop beating the drum and sing. As well as I can remember, their song was an entreaty to us lazy mortals, and ran thus:

Oh, wh-y
Do you l-i-e
  Asleep ?
When d-e-e-p
You can p-e-e-p
Into life's mysteries ?

Open your eyes
And arise . . .
  Things are near
  That are queer
Not spoken of in histories.

With r-a-y-s
That displ-a-y-s
  Nature's features.
Like m-e-e-e,
You can s-e-e,
  Hidden creatures.

Oh, wh-y
Do you l-i-e
In your bed ?
Hear my voice:
Take your choice—
See the quick or the dead.

The dead work at night,
The quick in the light,
  Without fearing.
You have lingered too long.
I hear the bird's song
  And the morn appearing.

Not being especially fond of *bass* solos, I thought of giving up my ticket and leaving, but fortunately, before doing so I overheard that another band was expected that was superior to the one just departed. Resolving not to be too precipitate about giving up my ticket, I awaited the coming of the next musicians.

Digitized by Google

They were the Hyladæ, or tree-frog musicians, come to take the place in Nature's band of the pond frogs that had wearied of their work before the spring had advanced very far. The tree-frogs came highly recommended for three things: first, for their music, of course; secondly, for their power of endurance (for they remain until late fall); and thirdly, because a few among them are weather prognosticators. The tree-frog weather prophet only prophesies in the day-time. There are only a few among them that will venture out as rivals of the cuckoo.

After climbing up into trees heavily laden with blossoms whose fragrance the night winds wafted now and then throughout the hall, and getting well positioned, the music began. First from one tree and then another would come their musical calls. As the prolonged notes of one would die away, another seemed to catch them up just before disappearing and start the call anew—something in the manner of the harvest locust.

I am inclined to think the tree-frog music is superior to that of the pond-frog. It lacks that suggestiveness of the starting of spring, 'tis true, that the pond-frogs possessed; and yet, if they had been the first arrivals, their music might have possessed the same charm.

Of course, time, place, surroundings, etc., all have an unestimated effect upon our views of everything. But this should only make us the more careful in forming our opinions. In technique, I think they are equal—both playing with equal facility the scales, arpeggios and octaves. So I think the difference must lie in tone—the one thing, above all others, that is born in one. The tree-frog breathing and blending of tone proclaims him superior, I think.

There is no doubt that comparisons are odious, especially emanating from one holding a free ticket; but, at the same time, analyses are instructive. I am going to feel like a privileged auditor this season, and speak of their playing as an unbiased critic. But I must remember, when criticising and comparing, that these musicians have the right to demand of me that I shall be feeling at my best when judging them, and try only to judge them at their best.

Digitized by Google

One night in May, the full moon rose above the tree-tops, casting that rich, mellow, weird light over the place that only a full moon can. The whip-poor-wills were calling from the distant woods. It was the first time they had called, and my usually quick ear was soon to notice it. Their call for the punishment of some poor "Will" was too sweet and melodious for any one to think for a moment that they desired the performance of the deed. "Whip-poor-will!" "whip-poor-will!" came again and again from out the shadowy woods. Each time the call seemed sweeter and more prolonged—it suited so well the mellow light and the lonesome effect produced by it. How artistic is Nature's design in everything! The song of the lark or the robin, though sweet, would have sounded out of tune, out of place, on such a night as this. But the cry of the whip-poor-will!—what could be more harmonious in its blending!

One night when the moon failed to appear, the grand concert hall was illuminated with myriad small lanterns carried around by the noiseless fireflies.

Along in June came the cricket band of musicians. You would have thought from the great number that an event of unusual importance was going to take place. But nothing of the kind. The Achitadæ family are all of them naturally musical. Big and little, old and young, good-looking ones and those otherwise, join in the song. After arranging themselves in different parts of the immense concert hall with starry ceiling, they commence their singing. They are most indefatigable musicians commencing their tunes at twilight and keeping them up without intermission till daylight doth appear.

From out the trees and bushes, high and low, under rocks and out of crevices, come their musical tones. There are a great many varieties among them and each variety sings a different song, but their voices are well attuned and their songs harmonize into one sweet melody.

I must pause here to say that I do not like the expression prevalent in France, "silly as a cricket," but I do like the English expression, "merry as a cricket."

Digitized by Google

Its merry chirp is interwoven with some of my pleasantest memories. *En passant*, I would like to know why the term, "come out," is used to express the movements after the awakening of things that sleep in the day. We speak of the birds and other things that sleep in the night as early or late "risers," whichever the case might be. But no matter whether they sleep many or few hours, the things that sleep in the daytime are never spoken of as "risers" at all.

Now, also, I wish to make a complaint. I am loath to say it, for fear you may think the moral atmosphere of the concert hall is not as it should be, but I rather think there are a set of gambler crickets that follow in the wake of the cricket musicians. Every once in a while, in different parts of the concert hall, and especially at the different entrances, I heard a clinking sound like that made by knocking two pieces of silver money together. I think the gamblers were rattling their money in order to entice some of the cricket musicians into a game.

The crickets remain with us throughout the summer and even into late fall.

One night, being unable to attend the concert, I was favored with a special serenade by one of the cicadæ family, the Willis Whistler. Hearing the music so close to my window, I naturally felt flattered. It was so close, in fact, that it sounded inside my room. My curiosity was aroused, and as it was customary to show a light to all serenaders, I thought I would do so to this one, and use it at the same time in discovering his whereabouts. I soon discovered it was the wrong thing to have done, for as soon as the light appeared the serenading ceased. I turned off the light and it commences again. While I enjoyed the music my curiosity to see the musician, who is considered quite a ventriloquist, was greater —so I again turned on the light. In the folds of the lace curtain I discovered him, a little, light-green, gauzy-winged bug, not more than a half inch in length, and yet, infinitesimal as he looked, his music could be heard quite a distance —as far, I should venture to say, as across a six acre lot.

One perfect night in June I shall never forget. The

Digitized by Google

stage seemed cleared for the *primo homo* of the season. The night was still and all was calm. The full moon was gliding noiselessly towards the West, its pathway free from clouds. Perched giddily on a twig extending higher than the rest, sang the nightingale in "full-throated ease." Familiar with the notes, his voice goes up and down the gamut, the intervals and tempo increasing or diminishing as his feeling changes. The staccato, high-keyed utterances of pleasure, the slow minor cadences of sorrow, the tremolo of passion were in his song. At times he seemed to hurry his notes as if fearing that the night would not be long enough for him to express his joy. With head uplifted, and bright, full eyes glistening, like some rare gems, he warbled and twittered, twittered and warbled, his notes rushing forth and dropping around him, like spray from a fountain. While pouring forth his soul in ecstasy, the midnight hour drew nigh and his sweet song was hushed as if caught up by the stirring breeze and borne away.

Again some of the cicadæ took up their circular song that went around and around and around till four o'clock in the morning. My pulse began to beat the same time and my brain to go around and around like the circular song. Leaving the concert hall, I soon fell into sweet slumber that was filled with echoes of the nightingale's song.

The tragic opera, "Katydid," was announced for July 4th, but the troupe did not arrive until the next day. It was just as well, I think, for the wake-a-day people were using the concert hall that night. What with their speaking, loud noises and fireworks, the opera troupe's voices would scarce have been heard. But the patriotic Americans' enthusiasm died out before the next night, and all was still again. I was doomed to disappointment for two or three nights more, for the members of the troupe were hoarse and could not sing.

For two or three nights they tried their voices but could not give the right pitch. On the fourth night, however, the first actors were able to take their parts and the opera was opened.

I was glad the opera was to be given in a foreign tongue,

Digitized by Google

for the speech element in an opera, which is nearly always foolish, is concealed, giving the music element its opportunity. I could understand a little of what the play was about, however. There seemed to have been some individual, named Katy, who had committed some dreadful act, or performed some good deed, I could not tell which. But whether she did either of these two things, was a matter of dispute.

The first actors came upon the stage, making the accusation by saying "Katy did" very emphatically. I could understand so much of what they were saying.

They were dressed in beautiful light-green costumes with gauze-like wings. They flew about the stage, from one tree to another, well deserving the name, grasshopper-birds, that the Indians bestowed upon them, and then, finding a place that suited them, stayed there, still reiterating the words, "Katy did, Katy did."

The next scene was somewhat similar to the first, even to the dressing. But the music had changed and the singers declared in emphatic tones that Katy didn't.

What was I to do between two such contradictory statements?

Some of the crickets and other insects were employed in the orchestra, so its music was of many sorts, a succession of melodies and harmonies. It was aglow with feeling. I said to myself, "Out of whatever feeling the music awakens in me I can weave my own little romance about Katy, and decide myself whether she did or didn't."

My thoughts being awakened were aroused to vigorous action. Down in a shady lane I could see a fair country maiden going to meet her lover. The music made me think she was full of joy and laughter. The lane was lined on either side with wild roses and elder blossoms, whose fragrance Katy loved. It was after eight o'clock, but the moon was shining brightly. She paused a moment to bend down one of the clusters of elder blossoms to inhale its delicious fragrance. As she did so, the dew that had gathered there was thrown in a delightful shower over her face. At this moment in the music was a perfect shower of little notes

Digitized by Google

as sweet as the fragrant dew drops. Then the music glided along slowly but gracefully, as I knew Katy was doing also, for she still had a half hour to loiter before her lover would be at the gate.

Suddenly there was a pause in the music and I knew that Katy had paused also. This time it was not the fragrant blossoms thats tayed her light footsteps, but a handsome young swain (not her lover) she met in the lane. Judging from the music, the spirit of mischief must have taken possession of them both.

For a time there was laughter, low and gurgling on Katy's part and wild and daring on the part of the swain, then a bantering of words interchanged quickly.

"Katy," I said to myself, "there is no doubt in my mind but that you are quite a coquette."

From the tone of the music she was dressed in white, and he was dressed in white also. He was tall and Katy was short. They were standing close together now; his head was slowly bending towards the uplifted one of Katy's.

A passing cloud went over the moon and I, like her lover, who had waited at the gate beyond the appointed time, and, growing restless, had wandered farther, could not tell exactly what happened.

The tall figure, in white linen suit, passed quickly on, and Katy wandered demurely on towards her lover. Her lover seemed to have decided, by the time she reached him, what had happened when the moon went behind the cloud.

There was a sense of injury, anger and accusation in the music for a while, and I knew he was accusing her. Then the music changed; it was full of the sweetest pleading and denial, a sob now and then, and, after a time, into my mind crept the sense of right and justice on her side, a feeling of pity also as her lover still remained unconvinced, of admiration, too, of her subtle coquetry. At last they parted, her lover saying she did and Katy saying she didn't.

The next scene was where the neighbors took it up. Judging from the music, it was a scene of the wildest commotion. After a time it quieted down from a loud, jumbling

Digitized by Google

noise to periodic vibrations, and I knew that the subject was in the hands of some old gossips who would never let it die out. Some were Katy's friends and some her lover's.

The troupe remained until the nights were beginning to be quite cool, almost too cool for me to attend. Away off in a tree one of the troupe was singing feebly, Katy did, and in another, one was singing Katy didn't (just as I knew Katy's gossipy neighbors were doing), then their voices grew so weak I could hardly hear them, as if expiring in the attempt to right the matter. I also was left in an undecided state of mind. If it hadn't been for that passing cloud, I would have known exactly how it was.

The cold, heavy dews that soon will be changed to frost glisten in the light of the hunter's moon. The late cricket's chirp has changed to a plaintive self-pitying cry as he bewails his fate, and cries: "Oh m-e-e, Oh m-e-e." The owlet's cry breaks upon the solitude now and then in loud, discordant notes, disturbing my meditation upon the sweet sounds that have departed.

Soon the frosts will perform their secret ministry, touching the forests with rainbow colors of every hue, then, like some painter dissatisfied with his work, with one single stroke will destroy all its beauty.

Soon the goings-on in life will be as "inaudible as dreams," and the voiceless nights be with us again.

But the sweet sounds that I have heard in the grand concert hall will stir and haunt me for many a day.

A Song of the Passover

He hath triumphed. We have conquered.
They are sunk beneath the wave;
How the mighty waters parted
For the passage of the slave!

All the countless host of Egypt
Lies rotting in the sea,
And the downtrod Hebrew children
Are free;—we are free!

Digitized by Google

Oh, the hand of the Eternal
Is a mighty hand to save!
He hath stretched it forth,—delivered
The oppressed, afflicted slave,

And o'erwhelmed his rash pursuers
In the waters of the sea.
Give Him praise, ye hosts, forever;
We are free;—we are free!

O 'twas joy to see them perish
In that deep and briny grave!
What avail their horse and chariot,—
Their warriors strong and brave,—

'Gainst the power of Jehovah,
Who hath plunged them in the sea?
And brought His chosen people
To dry land, safe and free!

—SELINA SEIXAS SOLOMONS.

THE NATIONAL FARM-SCHOOL

THE labors of Rev. Dr. Krauskopf in creating and establishing a school for affording practical instruction to Jewish boys, who wish to become farmers and tillers of the soil, have met with unqualified success. The school will be ready for occupancy and it was expected to be opened on April 1st. At a recent meeting of the Executive Committee, Dr. Krauskopf read a report showing the condition of the undertaking at this time. Thus far about $20,000 had been raised from subscribers in all parts of the country. A farm of 122 acres had been purchased at Doylestown, equipped with all the necessary farm buildings. This farm, costing $10,000, has been entirely paid for. Many donations of furniture and implements have been received. Applications for admission to the school have been received from all sections of the country. Three thousand dollars are still required to complete and furnish the building, and the main-

Digitized by Google

tenance of the school will require an annual income of $5000. Dr. Krauskopf's plan for getting this money was outlined as follows:

"We need $5000; one thousand members at $5 apiece would realize that sum. Of these one thousand members about two hundred and fifty have already been secured. As President of the Association, I will undertake to secure two hundred and fifty members at $5. Will you undertake to secure the other five hundred members?

"If that plan be deemed feasible by you, then we must start at once. If the school is to open this spring, there is no time to be lost, for other work will, in the event of the opening of the school, engage our serious attention, such as: The furnishing of the school and dormitory; the appointment of a superintendent, the selection of students, the dedication of the buildings, and the equipment of the farm with the necessary stock and implements.

"There is much work before us, but we can readily cope with it, if our heart is in the work. The cause is a noble one. I know of none grander among all the enterprises that now engage public attention.

"Our cities are becoming alarmingly over-crowded and dangerously congested. People are starving in our midst for want of employment and food. Many of these could keep starvation from the door, and have enough employment for their hands, if they were but scattered over our country as agriculturists.

"Furthermore, you know how heavily we are taxed annually for the support of the unemployed or the unsufficiently employed Russian Jewish immigrants. You also know how many of them eke out a precarious existence in the slums and sweat-shops, where they contract diseases, which make them wards of our hospitals and homes, or load their children upon us in our Orphan Asylums, where they become additional drains upon us. You also know how their peddling, petty-trading and huckstering bring discredit upon the name and standing of the Jew. Why then shall not a beginning be made eventually to turn the current of immigration from the cities to the country? Why may not a beginning be made for eventually making farmers of petty-traders and peddlers? Why shall not a beginning be made to restore the Jew to the calling which his ancestors followed with glory and profit in the land of Palestine?

"My experience has proven that the Jew is better fitted for

Digitized by Google

farming than for many a calling he now pursues. I know of many who are clamoring for the opportunity to settle in the country as agriculturists. I know of organizations and philanthropists who are ready to remove Russian Jews from the slum centres of our large cities into the country, and to settle them there as tillers of the soil. I know that that sentiment is growing, and in our hands lies the possibility of training within the National Farm School heads and leaders of such future colonies. One of the main reasons why so many Jewish agricultural colonies have hitherto failed was their ignorance of the science and practice of American farming, and the lack of scientifically trained and thoroughly experienced superintending over them.

"The work that we have on hand is great, yet greater will be our reward when we shall see year after year graduates of our school taking charge of Jewish agricultural colonies all over our land, and fitting them into becoming not only productive laborers, but also American citizens, who, besides contributing to the wealth and prosperity of our land, are reflecting credit on the name of the Jew."

Affairs of the Order

INSTITUTION OF JULIUS BIEN LODGE, AT ESCHWEGE, NEAR CASSEL

Correspondence of THE MENORAH:

Julius Bien! Of all who are identified with the Order B'ne B'rith, is there one who does not pay the tribute of respect and veneration to that name? Greater, however, and deeper becomes this feeling, with those who, proud of the loyalty for their own Hessia, love him, the first of all the sons of the Order, as the native of their own soil. Guided by this idea, the Committee, inspired by the President of Sinai Lodge, Dr. Adolf Gotthelft, asked the privilege of naming the youngest lodge in District No. 8, to be instituted in Eschwege, Julius Bien Lodge.

And thus on the 7th of February was Julius Bien Lodge instituted in solemn manner. A large number of brethren, members of various lodges of District No. 8, had come from great distances, regardless of the disagreeableness of a journey in midwinter, to witness the proceedings. Besides the delegates of the M. W. Grand Lodge in Berlin, eighteen members of Sinai Lodge, the nearest neighbor, were present, and the lodges of Hamburg, Halle, Halberstadt, Frankfort-on-the-Main, Dessau, Cologne, Bielfeld, Mann-

Digitized by Google

heim, Heidelberg Dortmund, and others, had sent delegates, all of which were received in most fraternal manner by the committee of the new lodge. The M. W. Grand Lodge was represented by the Second Vice-President, Brother Adolph Mayer; by the Grand Secretary, Brother D. Wolff, and by Brother Adolph Gotthelft, representing Brother Eugen Rosenstiel, temporarily sojourning in Italy, as delegate of the M. W. Executive Committee of the Order.

The installing officers were Brother Adolph Mayer, Acting President; Isidor Guttmann of Montefiore Lodge, Acting Vice-President, Adolph Gotthelft, Mentor, and D. Wolf, Secretary.

After the formal initiatory steps had been gone through with the representatives of the Grand Lodge took their stations and the introduction of twenty-two candidates followed. The hall was beautifully decorated and the new members were deeply impressed by the solemn ceremonials of which they were witnesses. The address of Brother Adolph Mayer was a masterpiece of eloquence and earnestness. Brother Wisloch of Frankfurt Lodge, at the request of the representative of the Grand Lodge, administered to the new officers of Julius Bien Lodge the obligation of office, which duty he discharged in a very impressive manner. Brother Adolph Gotthelft, acting in behalf of Brother Eugen Rosenstiel, representing the Executive Committee, handed to the newly elected President the charter of the lodge, and in doing so he pointed out that the name, given to this, the youngest link in the Order, should be a pledge for the fulfilment of all the aspirations the Order stands for: to assist the needy, to help the weak, to relieve the distressed, assuage the suffering, to elevate the members of our race, mentally and morally by the instruction and the education of the young, the enlightenment and wise guidance of the adults. Let us labor to spread the knowledge of our ideals and principles, let us fill the hearts of our co-religionists with the sentiments of manly dignity and courage, of patriotism and pure humanity.

The delegates from the various lodges then presented the congratulations of their various constituencies, to which Brother Lang, the President of the Lodge, responded in eloquent language.

After the closing of the Lodge, the brethren gathered around the festive board, which was intermixed with the offering of numerous toasts. The toast to the Emperor was offered by the Chief Rabbi of the Duchy, Rev. Dr. Prager, of Cassel. The brethren, filled with enthusiasm, separated at a late hour and vowed anew to devote their best efforts to the advancement of the principles for which the Order stood and to make Julius Bien Lodge one of the banner lodges of District No. 8.

E. GUTKIND.

Digitized by Google

To the Memory

OF

SIMON S. NYBURG,

Late Secretary of M.W.D.G.L. No. 5, I.O. B.B.

THESE LINES ARE MOST TENDERLY DEDICATED BY BRO. JACOB BAMBERGER,

SECRETARY COVENANT LODGE, NO. 125, I. O. B. B., BALTIMORE, MD.

Within a lovely forest (as Israel it was known),
Once stood a tree, which to a large majestic size had grown,
Its branches strong were laden with blossoms sweet and fine,
Waiting to give forth fruit and seed in the fullness of their time;
Many weary travelers sought its shelt'ring shade
From the sun at noonday till the day did fade.
All received a welcome, none were answered, No;
Rich and poor received alike the smile of welcome's glow.
A brook, called "Israel's Principles," gave thereto strength and life,
And on its bosom bore away all bickering and strife:
It quickened growth to this fair tree, as Hermon's dew of yore,
Where God commanded blessings, e'en life for evermore.

One night a fearful hurricane among the trees arose
And felled this tree, uprooting it, consigned to death's repose.
Its leaves were scattered far and wide, its blossoms torn apart;
Its strength, its vigor, life was gone—'twas still that noble heart.
When the sun upon the morrow in brilliance cast his light,
Many a weary pilgrim came, while tears bedimmed his sight.
Oh, cruel storm, to devastate our shelter, shield and friend,
Our joy and pride, our stay and guide, is this, is this the end?

* * * * * * * * *

The blossoms were the noble deeds, the seeds the goodly name,
From which sprang other trees again, like the first, well known to fame.
This earth sees thee no more, thy race of life is won;
Thy pilgrimage below is past, thy labor now is done.
The children of the covenant, thy name shall keep in sight,
And in the hearts of all the good all thoughts of thee be bright.
In garments pure, in raiment fair thy name be ever drest.
The memory of the righteous ones shall be forever blest.

Digitized by Google

B'ne B'rith Notes.

HON. J. H. HERTZ, of Macon, President of District Grand Lodge No. 5, visited Gate City Lodge No. 144, Atlanta, Ga., on Sunday, March 21st. The visit of President Hertz was an occasion of great pleasure to all members of the lodge, and a large attendance was present to welcome him.

A REGULAR meeting of the Literary Circle of the B'ne B'rith Lodges of Montgomery, Ala., was held at the B'ne B'rith Hall on Sunday evening, March 21st. An excellent programme of vocal and instrumental music was given, and the paper of the evening was read by Miss Adele Kahn. Miss Kahn is a gifted and fluent writer, and a rare literary treat was enjoyed.

AT the meeting of Emanuel Lodge No. 103, of Montgomery, Ala., held recently, applications were received from sixteen candidates. This gives the lodge a membership of over one hundred, and entitles it to three representatives to the Grand Lodge. The quarterly meeting of the lodge was held Sunday, March 21st, and the third representative was elected.

THE Committee on Intellectual Advancement of District No. 1, held its regular meeting on March 26th. Arrangements were made respecting the removal of the Maimonides Library to its quarters in the New B'ne B'rith Hall.

DISTRICT DEPUTY ADOLPH FLEISHMAN, together with Rabbi Lyons, of Albany, recently visited Gamaliel Lodge No. 116, at Hudson, N. Y. Brother Fleishman and Dr. Lyons delivered addresses upon the occasion, which were greeted with enthusiastic applause. Ten applications for membership were presented by members on the above occasion.

DISTRICT DEPUTY FLEISHMAN will make an official visit to Utica Lodge No. 459, at Utica, N. Y., on April 14th. The lodge is making preparations to give the brother a rousing reception. Brother Fleishman will also visit Jeremiah Lodge No. 85, in Troy, N. Y., during the latter part of April.

GIDEON LODGE No. 140, has initiated four candidates recently and has received three applications for membership.

THE Ladies' Auxiliary Society of the Home of District No. 1, at Yonkers, is a most active body, which contributes most largely to

Digitized by Google

the comfort of the inmates. The officers and directresses are: President, Mrs. J. H. Rosen, Vice-President, Mrs. G. Josephy, Treasurer, Mrs. M. Hellman; Secretary, Emanuel Marx; Directresses, Mrs. H. S. Herrman, Mrs. M. Heyman, Mrs. E. Marx, Mrs. B. Horwitz, Mrs. S. May, Mrs. L. Stern, Mrs. J. Fox, Mrs. M. Minzesheimer, Mrs. H. Eckstein, Mrs. D. Wile, Mrs. A. Besthoff, Mrs. J. Stern, Mrs. C. Rosenbaum, Mrs. M. Heim, Mrs. C. Simonson, Mrs. M. Heiman, Mrs. J. Loth and Mrs. L. A. Myers.

THE pupils of the B'ne B'rith Training School, of Philadelphia, gave a Purim reception to the parents. The work of the lads was exhibited. There was a large assemblage.

BROTHER M. A. MARKS, of Cleveland, O., is President of the Willson Avenue Temple of that city.

THE Library Committee of District No. 4 at San Francisco, held its first session of the term Thursday evening, March 4th. Herman Enkel is chairman by appointment. Wallace A. Wise was elected Treasurer, I. J. Aschheim, Secretary, and Louis Bernstein, Librarian. H. Gutstadt was appointed a member of the committee to fill a vacancy.

THE General Committee of District No. 4, has issued a general appeal to the lodges to contribute to the Dembo Relief Fund. The act is in conformity with a resolution passed by the Stockton convention. It is to be hoped the lodges will respond. No worthier cause has come before them these many years. Mr. Dembo spent many years as the advocate of the Jewish method of slaughtering animals.

SPEAKING of the objects and principles of the Order, the *American Hebrew News* of Portland, Ore., says:

"Assuming it to be of interest to our readers, especially to those who do not belong to the 'household of faith,' the following may serve as a short review of the Order, the conditions and suroundings that led to its inception, the principles it represents and the objects it seeks to attain. When, after this nation had thrown off the yoke of England and become the land of freedom, civil and religious liberty, the asylum of the oppressed and down-trodden of all nations, it soon became the home of millions, and among those were the ancestors of many of us, who sought this asylum of safety, where they would be free from the religious persecution that haunted their weary footsteps through ages and generations; and they came in

Digitized by Google

large numbers to these shores, seeking after that civil and religious liberty which bigotry and prejudice had denied them in their distant homes. But they found themselves strangers in a strange land and amid strange customs, strange laws and strange language, and many of them were not of that class that would make the American Jew, who has received all the advantages of education and culture, thrill with any emotion of pride. But as they were friendless, ignorant, uncouth, together with other traits that made them objectionable as members of a refined community, the thinking men of our race felt the necessity of an organization that would ameliorate their condition and bring them to a state of civilization that would make them fit for good citizenship. In this spirit and with this object in view, the Order was conceived, whose objects were to be 'to unite Israel in the work of promoting its highest interests and those of humanity.' Those are the noble principles that have been promulgated since its inception in the lodge rooms of the Order all over the face of the civilized globe.

"As a prominent lodge member in a recent address described them, the fundamental objects of the Order are the development of the mental and moral attributes of Israel, and its annals are enriched with recountals of its endeavors in this exalted field of activity. The lodge room has been a school, in which men have practically exemplified the great principles of our faith by brave and loving deeds, where many not born in this land of liberty learned the habits, manners and culture of our beloved country and sought to acquire what is best and noblest in American civilization."

A SPECIAL meeting of District Grand Lodge No. 1 was held at the B'ne B'rith Club House in the City of New York, on Monday evening, March 8th, 1897, for the purpose of acting upon the proposition submitted by the General Committee to lease the premises on the northeast corner of Lexington Avenue and 58th Street for a period of ten years at an annual rental of $3,000, the building being four story and basement, and having a frontage of over thirty-two feet. The meeting was called to order by Brother J. Kantrowitz, the President. There was a full attendance of the officers of the District and members of the General Committee, as well as the delegates from all parts of the District. The proposition was presented, and was advocated by Brother William A. Gans, who in an eloquent address presented the advantages to be achieved by the District. He said that it was the nearest approach to a home for the District which it has so far been enabled to attain,

Digitized by Google

that the building was a magnificent one, and would become the source of a large income. That alterations for lodge rooms could readily be made and Manhattan Lodge and other lodges had already signified their willingness to take rooms in the building as soon as completed, if the District shall acquire the same. He closed by recommending that the District accept the proposition and that it ought to be done without a dissenting voice. After a number of other addresses by Brother Elias Sobel, A. Hartman and Sol. Latz, Brother Gans moved that the District shall lease the building for the term and price stated, and that the General Committee be authorized to make such repairs and alterations as it may deem necessary. This motion was unanimously adopted, and the Grand Lodge adjourned. The building has since been leased. The alterations which will consist of adding several lodge rooms are already under way, and it is expected the building will be ready for occupancy on or about May 1st.

An interesting entertainment was given recently by Michael Heilprin Lodge, No. 404, of Philadelphia, at Washington Hall, 523-525 South Fourth Street. Mr. Bernhard Harris acted as Chairman, and in a few fitting remarks introduced the lecturer of the evening, Rev. Dr. Henry Berkowitz, who was listened to with attention during his half hour's discourse on "The Root of all Evil." The entertainment was participated in by Prof. Arthur Cohen, Mr. Nathan Rubin, Mrs. De Leon, Miss Kaufman and the Misses De Leon. A large audience was in attendance.

At the last meeting of Birmingham Lodge, of Birmingham, Ala., a committee, consisting of Brothers Fries, Lowenthal and Rotholz was appointed to draw up suitable resolutions for the late Morris Goodhart, of New York City; a committee on intellectual entertainment was also appointed to arrange an entertainment under the auspices of this lodge.

Maon Lodge, No. 172, of Norfolk, Va., celebrated the twenty-fifth anniversary of its institution on March 10th, at Montefiore Hall. A musical entertainment was one of the features of the celebration. A banquet followed. The festivity was largely attended and was a success. Brother Jacob Hecht is the President of the Lodge. Brother Hecht is a son of Jonas Hecht, one of the founders of the Order.

"To our brethren of Maon Lodge, B'ne B'rith, Norfolk, we extend our heartiest congratulations upon the silver anniversary of

Digitized by Google

the foundation of that organization. May the lodge continue to flourish, and may it and each individual brother 'live long and prosper.' "—*The Jewish South.*

YONKERS CITY LODGE, of the City of Yonkers, had an excellent celebration at the Home at Yonkers recently, which was largely attended.

AN entertainment was given to the inmates of the Home at Yonkers, to celebrate Purim, on Thursday, March 15th. The Board of Governors and members of the Ladies' Auxiliary Society, as well as a number of the officers of the District, were in attendance. A Purim collation followed the entertainment, in which the inmates and guests participated.

BROTHER IGNATZ KOESER, of Rehoboth Lodge, No. 38, one of the members of the Board of Governors, of the Home of District No. 1, at Yonkers, New York, recently presented two handsomely cast lions to the Home. They grace the entrance to the edifice.

THE building which District No. 1 has leased for its headquarters for the next ten years, and also for the purpose of giving a home for its lodges, is located on the north-east corner of 58th Street and Lexington Avenue. It is one of the handsomest residences in the city. The lot has a frontage of over thirty-two feet, and presents a handsome appearance. It was originally built by the late Terence Farley, a millionaire builder, for his own residence. The interior decorations are of the richest character, and most of the fixtures, such as mirrors, carpets and other appurtenances, will remain in the building. The ground floor will be occupied by the Library, which will have its entrance on a level with the sidewalk on 58th Street. The General Committee of the District held a meeting on Monday, March 15th, to make arrangements for the necessary alterations.

THE following complimentary notice from the New York *Sun*, of the work of Brother Henry Wolf, who is a well-known member of Washington Lodge No. 19, of New York City, only adds an additional encomium to the many his work has already called forth: "The art of wood engraving, harassed, crushed and depressed as it is by the process-plate, cannot be wholly extinguished so long as there are engravers who have always been artists in their methods, and to whom the wood block will ever remain a congenial and effective vehicle for expression. There are not many such, but Messrs. Keppel and Co. are at the present moment taking subscrip-

Digitized by Google

tions for an edition of fifty impressions of a little block by Henry Wolf, which is of such remarkable quality that it alone is an invitation to a revival of the art. Mr. Wolf's subject is a simple landscape of sombre values, treated with the utmost delicacy and refinement, original with himself in respect of conception, and executed with a mastery of the art at least equal to anything that has in the past tended to make American wood engraving illustrious. The impressions have all the advantage of being taken from the wood on fine India paper, and are mounted loose. They are of exceeding beauty, and we commend them warmly to all sincere lovers of an art whose decadence is as deplorable as it is undeserved. Several specimens of Brother Wolf's work have been presented to the Maimonides Library.

THE annual session of District Grand Lodge No. 6 will be held in Covenant Hall, in the City of Chicago, on May 16th. The headquarters of the delegates will be at the Palmer House.

DISTRICT GRAND LODGE No. 1 will meet on Sunday, May 30th. The District will most likely meet in the Assembly Rooms in the Home at Yonkers.

THE Maimonides Library of District No. 1, in the City of New York, is rapidly advancing in its circulation. The Library is free to all.

THE attendance at the B'ne B'rith Manual Training School, Philadelphia, both afternoon and evening, continues to be regular and prompt. The new classes show greater aptitude and progress than those that preceded them. In the wood-working department some of the most advanced are making special designs. Benny Greenfield, whose record is excellent, is at work on a large clothes-rack; other boys have made the corner bracket and drawing board. The class is at the nailing exercise, and is busy making stands for flower pots. A parents' meeting will soon be held at the school-rooms.—*Jewish Exponent.*

A PRIZE of $100 will be awarded by District Grand Lodge No. 7, to the writer of the best story relating to "Jewish Home Life." No story shall contain less than 10,000 nor more than 15,000 words. All stories must be sent to the Secretary of the District, Mr. Nat. Strauss, not later than the 10th of April, at 1457 Magazine street, New Orleans. The prize will be awarded by a committee of judges, appointed by the Committee on Intellectual Culture, at Waco, Tex., at the annual convention to be held on the 25th of April. Hon.

Digitized by Google

Jos. Hirsch, of Vicksburg, Miss., is Chairman of the Committee on Intellectual Culture.

District Deputy Adolph Fleishman has made several visits to cities along the line of the New York Central Railroad. He expects to institute a number of lodges shortly.

Ex-President Israel Cowen, of District Grand Lodge No. 6, of Chicago, Ill., was married on March 15th, to Miss Desenberg, a daughter of Brother Bernhard L. Desenberg, of Kalamazoo, Mich. Both brethren are active members of the Order.

Brother M. P. Stein, of Stockton, Cal., who was recently elected President of District Grand Lodge No. 4, was recently tendered a banquet in that city. The General Committee has under consideration the inauguration of a plan by which missionary work will be done in all the principal cities and towns in the District, with a view to expand the Order and institute new lodges in places where there is plenty of material and in which there now are no lodges. It is proposed that there shall be a lodge in Fresno and that another one shall be established in Los Angeles. The committee proposes also to inaugurate a campaign of education.

Pisgah Lodge No. 34, of Detroit, Mich., is about to change its lodge rooms for enlarged quarters, with a view to combining social features with the other aims and purposes of the Lodge.

Brother Daniel A. Huebsch, of America Lodge No. 410, of New York City, delivered a lecture, under the auspices of the Committee on Intellectual Advancement of the District, before Horeb Lodge No. 25, at New Haven, Conn., on Sunday, March 21st. Musical and vocal exercises were the other features of an entertainment given upon the above evening.

Progress has been made in the movement to establish a new B'ne B'rith lodge in Philadelphia. A considerable number of representative men have indicated their desire to take an active part in the new organization. Its purpose will be directed towards furthering the communal good, and to make its voice and its services felt in movements to promote the public good. The B'ne B'rith Manual Training School has won many friends for the Order in District No. 3, and the new lodge about to be formed is adding these to its roll. The lists of members already enrolled are in the hands of those having the matter actively in charge and new accessions are reported.

Digitized by Google

BROTHER JACOB H. HERTZ, who was recently elected President of District Grand Lodge No. 5, was born in the Kingdom of Würtemberg in 1841, emigrated to the United States in 1856. He went to school in New York to perfect himself in the English language. Took a position in Chicago after leaving school. The panic of 1857 caused him to go South, settling in the State of

Georgia, where he has since been a resident. At the commencement of the Civil War he sided with his adopted State, serving in the Confederate Army with credit to himself. In 1865, he settled in Macon, Georgia, going into the mercantile business, from which he retired in 1893 to enter into the street railroad business, becoming the Secretary and Treasurer of the Macon and Indian Spring Electric Street Railroad. In February, 1896, he was appointed Postmaster of Macon, Georgia, an office of the first class, which

Digitized by Google

position he is now filling with general satisfaction. He was a charter member of Malachi Lodge, No. 146, which was instituted in 1872, of which lodge he is a member at present. He was instrumental in establishing another lodge in Macon, consisting mainly of young men, this lodge now numbering forty-five members. His first appearance in the District Grand Lodge No. 5, was at its formation at Richmond, Va., and he has been a steady attendant at the sessions of the Grand Lodge since and a member of various organizations. He served as Grand Chancellor of the Knights of Pythias, for the State of Georgia, 1882–1883. In 1874, he was elected a member of the Board of Education for Macon and Bibb County, and he has served continuously since, being for the last ten years Secretary of the Board. Various other positions have been filled by him, being on the Board of Health for eight years, and Director of the Public Library and President of the congregation.

DENVER LODGE NO. 171, of Denver, Col., will celebrate the twenty-fifth anniversary of its institution by giving a banquet and ball on April 5th. Several hundred are expected to be present. Brother Louis Anfenger will act as toastmaster and Rev. Dr. Friedman, Messrs. Meyer Friedman, Alfred Muller, S. Rose and Dr. Elsner will be the speakers.

BROTHER JACOB SANDAK, of New Orleans, La., who was one of the organizers of B'ne Israel Lodge No. 188, of that city, celebrated his golden wedding on March 11th. Brother Sandak is hale and hearty though eigthy-two years of age. He was married in the Henry Street Synagogue, in New York City, in 1847.

THE Training School for Nurses of the Touro Infirmary, New Orleans, is progressing satisfactorily.

THE family of S. S. Nyburg, Baltimore, Md., lately deceased, has donated $100, in respect to his memory, to the B'ne B'rith Orphan Asylum in Atlanta, Ga. Brother Nyburg was Secretary of District Grand Lodge No. 5 at the time of his death.

BROTHER JONAS HECHT, of Norfolk, Va., who is one of the founders of the Order, and who was quite sick recently, is now convalescing.

BROTHER JACOB FURTH, of St. Louis, the Treasurer of the Order, visited this city recently for the purpose of attending the wedding of his son.

Two candidates were initiated in James K. Gutheim Lodge

Digitized by Google

No. 439, of New Orleans; at its last meeting, it also elected delegates to the forthcoming convention of District Grand Lodge No. 7.

BIRMINGHAM LODGE No. 368, of Birmingham, Ala., has subscribed $5 to the "India Famine Fund."

THE annual convention of District Grand Lodge No. 7, will be held in Waco, Texas, on April 25th. The delegates will receive a handsome reception.

THE Bloomington, Ill., *Daily Bulletin*, of March 15th, prints a verbatim report of a very able lecture on "The Jewish Home," delivered by Mr. Sigmund Livingston, in Moses Montefiore Temple, under the auspices of the Intellectual Advancement Committee of Abraham Lincoln Lodge No. 190, of that city.

THE following are the officers of District Grand Lodge No. 4, elected recently: Martin P. Stein, Hope Lodge No. 126, Grand President; Edward Bare, Columbia Lodge No. 127, Grand First Vice-President; Simon Baruch, Golden Gate Lodge No. 129, Grand Second Vice-President; Benj. Harris, Carson Lodge No. 266, Grand Treasurer; I. J. Aschheim, Golden Gate Lodge No. 129, Grand Secretary; Simon Hochstadter, Miriam Lodge No. 56, Grand Trustee; Max Marcuse, Oakland Lodge No. 252, Grand Trustee; Louis Cohen, Occidental Lodge No. 345, Grand Trustee; Samuel Flyshacker, Modin Lodge No. 42, Grand Sergeant-at-Arms; A. N. Levy, Montefiore Lodge No. 51, Grand Messenger; Dr. S. S. Kahn, Unity Lodge No. 273, Chief Medical Examiner. The District Court consist of: Jacob Greenebaum, 127; D. S. Hirschberg, 252; Henry Schwartz, 48; H. Gutstadt, 325; E. Tausky, 345.

THE per capita tax of the members of the lodges of District Grand Lodge No. 4 (Pacific slope), will be $2.50 for 1897.

Two orations and a concert, followed by a reception, were given in honor of the birthday anniversaries of Washington and Lincoln by Washington Lodge No. 19, Rehoboth Lodge No. 38, Henry Jones Lodge No. 79, and America Lodge No. 410, of New York City, at the Tuxedo, Wednesday evening, March 3d, 1897. The orations were delivered by Hon. Hugo Hirsh, of Brooklyn, and Hon. M. Ellinger; the former speaking on "Lincoln and Washington" and the latter on "Moses and Washington." The Arrangement Committee consisted of M. Ellinger, Charles Rich, Abraham Emanuel, N. Netz and William Jones for Washington Lodge No. 19; Adolph Bloch, Leo Goldsmith, Sigmund Nathan, Julius Lewin

Digitized by Google

and Joseph Loewus for Rehoboth Lodge No. 38; Leo Stein, A. Hirsch, David Gordon and N. Heinsheim for Henry Jones Lodge No. 79; D. A. Huebsch, Isaiah Rosenthal, O. R. J. Sewards, S. Ripin, Ed. Sander and S. Bernstein for America Lodge No. 410.

MANHATTAN LODGE No. 156, Washington Lodge No. 19, Henry Jones Lodge No. 79, Washington Irving Lodge No. 312 and America Lodge No. 410, have signified their intention of taking lodge-rooms in the new B'ne B'rith Hall, in New York city. The Executive Committee of the Order will also have rooms in the building.

DISTRICT No. 1 will not have any festival during the coming summer.

THE B'ne B'rith Club is well visited by its members. It is now having its usual Sunday evening receptions for the ladies.

JAMES K. GUTHEIM LODGE No. 439, has been made the recipient from Mrs. James K. Gutheim of a handsome portrait of her late husband. The portrait is encased in a beautiful frame. It will adorn the B'ne B'rith lodge-room in the new Young Men's Hebrew Association Hall, in New Orleans, La.

THERE was a large entertainment given under the auspices of the lodges of the Order in New Orleans, at the Athenæum, on March 25th. Hon. Joseph Hirsch, of Vicksburg, Miss., was the orator of the evening. The Arion Society made their first appearance on this occasion. A novel feature was the rendition by the Society of a B'ne B'rith Ode, to the patriotic air of "America."

IN respect to the colony at Atwood, Col., in a letter to the *Jewish Exponent*, Mr. Alfred Müller, of Denver, writes that the prospects of the Jewish farmers are quite satisfactory, since the discontented element have left. Two thousand dollars—it was apparent upon investigation by a committee of Denver Lodge, No. 171,—were sufficient to guarantee the colony's permanence. One thousand dollars sufficed to pay for the land, the other thousand insured each colonist a cow, which would be productive, in addition to the results of farm labor. In his postcript, he states that the Baron de Hirsch Fund have consented to contribute the $2,000 to the Atwood colony, this sum to be distributed by the trustees of the B'ne B'rith lodge. This colony was started nine months ago by the Hebrew Agricultural Society of the United States, an organization of 150 members in Philadelphia. According to resolu-

Digitized by Google

tions recently adopted, they are decided to make the far West the field of operation. They express great confidence in Ephraim Deinard as an earnest worker in behalf of their ideal, to promote tillage of ground by Jews, and state: "He has so far succeeded by his presence in California that the best men among the Jews of that locality have promised their aid, and Israelites in general show their sympathy towards this undertaking."

THE smoker recently given by Boston Lodge No. 186, of Boston, Mass., was largely attended and a thorough success. Addresses were made by Brothers P. J. Sondheim, A. K. Cohen and Robert Levi.

AT the recent meeting of Obadiah Lodge, No. 119, of Augusta, Ga., the following officers were installed for the ensuing term: Abram Levy, President; Mark Morris, Vice-President; Louis Cohen, Recording Secretary; S. Lesser, Treasurer; Adolph Rosenfiled, Monitor; Paul Hyman, Assistant Monitor; C. H. Cohen, John J. Cohen and S. Lesser, Representatives to District Grand Lodge No. 5.

Domestic Notes.

HON. SIMON WOLF, of Washington, was chairman of the badge committee for the inaugural ball. Two others who took an active part were Liutenant Samuel Jacobson, quartermaster 4th Battallion, D. C. M. G., who was the chief of staff of Genl. D. S Gordon, the marshal of the Second Brigade, and Major D. L. M. Peixotto, as an aide on the staff of the grand marshal, and he was also the secretary of the military committee. Mr. David Friedman, of Birmingham, Ala., took part in the inaugural parade. He was during the Civil War captain of the 108th Ohio Regiment.

THE annual meeting of the Philadelphia Branch of the Jewish Theological Seminary was held recently. Reports presented showed that the organization in Philadelphia had twenty-three patrons, ninety members and six contributing congregations. The receipts during the year had been $776; expense $44.55; forwarded to New York City, where the Seminary is located, $632.70, leavng a balance in the treasurer's hands of $98.75. An election of officers to serve for the ensuing year was held.

Digitized by Google

THE new Temple Mishkan Israel was dedicated at New Haven on the afternoon of Friday, March 12th. The ceremonies of dedication were performed on Friday afternoon, Saturday afternoon, Sunday morning and afternoon and Monday evening.

Rev. David Levy, Rabbi of the congregation, was assisted by Dr. Emil G. Hirsch, of Chicago, who delivered the dedicatory oration on Friday night, and by Dr. Silverman of Temple Emanu-El, New York, who preached on Saturday, and by his brother, Rev. E. S. Levy, of Selma, Ala.

The Congregation Mishkan Israel which has completed this magnificent temple on Orange Street, was organized in the year

TEMPLE MISHKAN ISRAEL, NEW HAVEN, CONN.

1840. It worshiped for some years in the Armstrong Building, at the corner of Fleet Street and Custom House Square, and later in the Brewster Building, corner of Chapel and State Streets. In 1850 the congregation worshiped in Todd's Hall on State near Chapel Street, finally in 1856, they dedicated the Court Street Temple, which they have occupied up to the present time. This edifice was formerly the house of worship of the Third Congregational Society, but was sold by them to the Mishkan Israel Congregation in May, 1880.

The new temple as it now stands fronts on Orange Street, with two side entrances on Audubon, one leading to the Sunday school

Digitized by Google

room in the basement, and the other to the choir balcony and pulpit of the audience room.

The frontage on Orange is 72 feet, that on Audubon, 127 feet.

The ceremonies were simple and impressive, and the handsome building was crowded to excess. After Mr. Osterweis had presented the key to President Spier, and the latter had given a brief history of the congregation, the scrolls of the law were placed in the ark, and Rev. David Levy recited the *Shemang*. Mr. Mayer Kahn then lit the Everlasting Light, while the choir sang from Haydn's "Creation," the minister uttered "Let there be light," and

INTERIOR VIEW OF TEMPLE MISHKAN ISRAEL.

the electric light flashed from every part of the edifice. Rev. Dr. J. Silverman and Rev. Dr. E. G. Hirsch gave dedication addresses. On Saturday Rev. Dr. Silverman spoke on "The New Ideals of Judaism."

On Sunday the children of the temple had their share in the services. Nathan C. Meyers, Harry W. Asher, Isaac Wolfe and Superintendent Kendall, of the Public Schools, were the speakers. In the evening a fellowship service was held with addresses by Revs. Newman Smyth, of the Congregational Church; W. F. Dickerman, of the Universal Church; F. A. M. Browne, of the Presbyterian Church; C. P. Masden, of the Methodist Church;

Digitized by Google

W. D. McKinney, the Baptist Church; Rev. E. S. Lines, of St. Paul's Episcopal Church; Rev. Dr. Phillips, Church of the Redeemer; Professors E. L. Curtis and E. R. Sanders, of Yale College, representing the various churches of New Haven.

THE Jewish Orphans' Auxiliary of New Orleans makes the following report: The general fund for 1896 was $305, dues for 1896, $192, making a total of $497; expenses to date $11.20; auxiliary fund, $93.75; to the credit of the Auxiliary Association, $392.98. Membership at present, 42; dues received for 1896, $192.50; received since January 1, 1896, three applications for membership and suspended twenty members for non-payment of dues; one died.

THE attendance of young men at the rooms of the Y. M. H. A., New York, for the month of February was 1,585. Dr. Gottheil delivered a lecture at its rooms on the Book of Esther on March 16th.

GENERAL FREDERICK SOLOMON, late of the United States volunteer army, died in Salt Lake City on March 9th. At the outbreak of the war he was a resident of St. Louis, and was mustered in as captain of the Fifth Missouri cavalry. He was afterward appointed colonel of the Ninth Wisconsin volunteers, and promoted brigadier-general in July, 1862. He was brevetted major-general in 1864.

PROF. RICHARD GOTTHEIL, of New York, addressed the Alumni Association of the Eutaw Place Temple, Baltimore, on March 14th.

THE Ladies' Hebrew Aid Society of Waco, Texas, had a successful Purim Ball.

THE forty-ninth annual meeting of the Hebrew Education Society, of Philadelphia, was held recently. Benjamin Wolf occupied the chair, David Sulzberger acted as secretary. In his annual report Vice-President Wolf referred to the largely increased attendance during the past year in the various schools operated throughout the city by the society. The night schools had been especially popular, there being 1,280 pupils enrolled. Instruction was given to Jewish immigrants in English, Hebrew, carpenter work, cigar-making, millinery, dressmaking, and garment cutting. The report of the treasurer, Gabriel Blum, showed a debit balance of $354.27 at the beginning of the year; receipts, $8,455.70; expenses, $9,677.29, leaving a debit balance of $1,221.59. There is a balance of $2,392.71 in the Trust Fund, and a balance of $943.12 in the

Digitized by Google

Building Fund. The officers elected are: President, Isaac Rosskam; vice-president, Benjamin Wolf; treasurer, Gabriel Blum; secretary, David Sulzberger; executive board, to serve three years Louis Edward Levy, Mrs. Horace A. Nathans, Mrs. Henry S. Louchheim, Samuel M. Hyneman, and David W. Amram; to serve one year, Mrs. Florence Liveright.

DR. RUDOLPH GROSSMAN was duly installed as the Rabbi of Temple Rodef Sholom in New York City on Saturday, March 6th. The ceremonies consised of an eloquent address by Rev. Dr. K. Kohler, an excellent address by Dr. Grossman, and a benediction

by Rev. Dr. L. Grossman, a brother of the incumbent. Dr. Grossman is a graduate of the Hebrew Union College. He has had a most successful career in New York City. He is full of push and vigor, a hard worker, a most logical reasoner and an eloquent speaker. As an extemporaneous speaker he has won much credit. Dr. Grossman has a host of friends, and Temple Rodef Sholom may be congratulated upon so excellent an acquisition.

THE Young Men's Hebrew Charity Association, of Chicago, Ill., held its sixteenth annual meeting recently at Sinai Temple. Harry Pflaum, the retiring President, and Benjamin F. Rubel, the retiring Secretary, read their reports, showing the work of the year to have been the most successful in the history of the Association judged from the amount of charity bestowed. The President's report suggested new lines of work. The Secretary reported an

Digitized by Google

increase in membership of ninety-three in a year, making a total of 609. The Treasurer's report showed that $21,500 had been distributed in charity; the expenses were $2,400 and a cash balance of nearly $1,000. In the election of officers Mr. Louis Eckstein was elected president; the other officers were elected as follows: Vice-president, Edward Meyer; Treasurer, Frederick L. Mandel; Financial Secretary, M. L. Ash; Recording Secretary, James I. Loeb; Directors, Bernard Cahn, Sidney Lowenstein, Israel Shrimski, Harry H. Levy, Albert S. Louer, Henry C. Flonacher and Harry Pflaum.

THE Women's Society of Isaiah Temple, Chicago, Ill., met at Oakland Club parlors recently. Mrs. Florence Kelly of Hull House spoke on "Child Labor."

THE Board of Trustees of the local branch of the Alliance Israelite Universelle, of Baltimore, Md., held a meeting at the residence of Dr. A. Friedenwald recently. It was decided to take up a collection in the various Sabbath-schools on the Sunday preceding Purim. A draft for 1,600 francs was ordered to be sent to the home office in Paris, France.

THE "Vereinigte Brueder," an organization instituted for benevolent purposes in the year 1847 in New York City, celebrated its Golden Jubilee in the Grand Central Palace on Sunday, March 28th, with a banquet, followed by a ball. There were about one thousand persons at the banquet, including members and their ladies. Four of the charter members who survive are Albert M. Gans, Simon Klaber, Solomon Stransky and Seligman Kakeles. We will give the details, in our next issue.

THE West End Sisterhood and Synagogue of New York realized nearly $1,800 at its recent entertainment.

HON. OSCAR S. STRAUS, of New York, who has just returned from Europe, spent some time with Baroness de Hirsch and has brought with him plans for the expenditure of upwards of two millions of dollars. Among other things, the Educational Alliance of New York, will receive $100,000 to wipe out its mortgage, and the Hirsch Fund Trades school will be enabled to have a building of its own. The congested tenement district will be relieved in some way that seems feasible, under the direction of the Baron de Hirsch Fund Trustees. Work on an extensive scale for the benefit of women will be undertaken, a very large part of money—indeed the greater part of it—being devoted to the establishment

Digitized by Google

of a Jewish Non-sectarian Working-girls-Home, which will be under competent management. It is readily seen that these plans are the outcome of Mme. Hirsch's desire to complement the work of the Hirsch Fund established by her deceased husband. In her benefactions she is pursuing certain definite plans, and it will be useless for individuals or societies to address themselves direct to her in the hope of receiving aid.

BENJAMIN BLUMENTHAL, who is the President of Temple Rodef Sholom, is one of the younger generation of New York who take an active interest in communal affairs. He has been identified

with the Board of Trustees for many years, and is well versed in congregational methods and ethics. He is also active in educational affairs, being one of the inspectors of New York schools, in which position he has served for many years. He is also identified with many fraternal organizations. He is not quite fifty years of age.

IT is estimated that within the last two months Baroness Hirsch has distributed $2,400,000 in charity.

MR. LEVI STRAUSS, of San Francisco, has presented the University of California with an endowment equal to three thousand dollars per annum, to be used for graduate and undergraduate scholarships.

Digitized by Google

THE Denver, Colorado, *Times* says: "The State University is paying its instructor in Hebrew the munificent sum of $90 per year. Jewish interest in Jewish welfare and the honor of Hebrew history can find a way to remedy this unfortunate necessity if its attention be given to the matter."

A MEETING of the newly organized United Jewish Charities was held at the Columbia Club, in St. Louis, on the evening of March 11th. Mr. Moses Fraley presided. Mrs. Jonathan Rice represented the Sisterhood of Personal Service, Mrs. L. Godlove, the Ladies' Zion Society, Mesdames H. Lindenbaum and M. J. Steinberg, the Ladies' Sewing Society, and Mr. Fraley and Dr. Messing the United Relief Association. The Board of Directors was then elected and the following is the result of the election: President, Mr. Moses Fraley; First Vice-President, Dr. H. J. Messing; Second Vice-President, Mrs. Jonathan Rice; Treasurer, Mr. Wm. Stix; and Secretary, Mr. Samuel Bowman. The Board of Directors is constituted of Messrs. A. Arnstein, Morris Glaser Dr. S. Sale, William Stix, Dr. De Vorken, Wm. M. Kohn, Isaac Schwab, L. Bry, Moses Summerfield, S. Boehm, Samuel Bowman.

TEMPLE OHABEI SHALOM, of Boston, has organized a Choral Society, under the name of the "Mendelssohn Choral Society."

MR. WILLIAM ROSNOSKY, son of Hon. Isaac Rosnosky, of Boston, was one of the few successful candidates in the Boston University Law School for admission to the bar.

DR. D. MAYER, of Charleston, West Va., has been tendered by Governor-elect Atkinson, and accepted, the position of Surgeon-General of the West Virginia National Guard.

DR. PHILIPSON responded to the toast "From Oppression to Liberty" at the banquet of the Friendly Sons of St. Patrick, of Cincinnati, at the Gibson House, on the evening of St Patrick's Day.

ARTICLES of incorporation were filed recently by the United Hebrew Congregation of Covington, Ky. The incorporators are: Moses Reifkin, Moses Roth, O. Roth, J. Dukinsky, Rabbi Bacharach and David Weisberg. The corporation will establish a synagogue.

A NUMBER of Hebrew ladies in San Francisco organized the "Mission Hebrew School Conference," the aim of which is to further the interests of the Sabbath and Sunday School.

Digitized by Google

MARCUS NOTES, William Wolf, Jacob Keroes, Hyman Gewirz, Simon Atlas, Max Rosenthal and others, of Washington, D. C., recently filed articles of incorporation for the Hohor Scholom Congregation. The purposes are the spread of the Hebrew religion and the maintenance of a school for the advancement, religiously, of the intellect.

THE following have been awarded prizes in the contest of charity essays that were written by the children of the confirmation classes of all the temples in the City of New York: First prize, Miss Ray Fox, of Temple Rodoph Sholom; second prize, Miss Fannie Newgass, of Temple Israel of Harlem; third prize, Miss Eve Meyer of Temple Beth-El; fourth prize, Miss Sylvia Lawrence of Nineteenth Street Synagogue. Mrs. Minnie D. Louis, Prof. H. M. Leipziger and Hon. Isidor Straus were the judges.

A VERY interesting Purim entertainment was give March 18th, in the auditorium of the Educational Alliance Building, New York City, by the pupils of the English day classes of the Baron de Hirsch Fund. There were speeches, music aud patriotic salutations to the flag, which made the exercises unusually attractive.

THE recent ball of the Montefiore League, given in the City of New York, is said to have realized nearly $10,000. The moneys are for the benefit of the Montefiore Home for Incurables.

THERE is a movement on foot to establish a large Jewish colony in the Salinas Valley, California.

THE Hebrew Hospital and Asylum, of Baltimore, is to have an addition of a two story building; there is also to be a dispensary and other improvements to cost $10,000.

AT the annual meeting of the Hebrew Home for the Aged and Infirm Richmond, Va., the treasurer's report showed total receipts to be $1,660.40; expenditures, $695.49. The total fund of the home is now $12,793.93. There are five pensioners on its fund. The election of officers resulted as follows: Mrs. H. S. Hutzler, President; P. Whitlock, Vice-President; Isaac Held, Secretary and Treasurer. Directors: Rev. E. N. Calisch, Messrs. N. W. Nelson, E. Raab, M. Milhiser, J. Straus, J. Lewit, I. H. Kaufman, and M. Thalheimer.

AT the annual election of the Pittsburg Chamber of Commerce, held recently, Mr. Max Rosenbaum was re-elected a director.

AT a recent contest for a prize, for the best essay on "A Model

Digitized by Google

Girl," given to the pupils of the Allegheny, Pa., the first three prizes were won by Jewish pupils, Miss Millie Hollander, first prize, Miss Pauline Shamberg, second, and Master Moses C. Kornblum, third.

THE Charity Ball given recently at the Progress Club, Kansas City, netted the sum of $1,500.

AN effort is being made in Pittsburg, Pa., to raise $30,000 for the purchase of ground and the erection of an edifice for the Hebrew Free School Association of that city.

AT a meeting of the directors of Mount Sinai Hospital, New York, held on March 7th, a committee of the Purim Association, consisting of M. H. Moses and Sol. B. Solomon, presented a check for $15,076.03, being the proceeds of the late charity ball held on January 19th. Mr. Isaac Stern, in the absence of President Wallach, thanked the Purim Association for its continued interest in behalf of the Hospital.

THE Board of Directors of the Home for Aged and Infirm Hebrews, of the City of New York, had an opening of the newly completed fireproof building, on which thousand of dollars have been expended, on March 18th and 21st. The internal arrangements of the structure are made with a view to secure comfort, cleanliness, and health. They are severely simple, plain but neat. All appointments harmonize in this general effect. While a studied effort to economize has been kept in view, the general appearance and result obtained in the newly arranged edifice is more than pleasing. The officers are as follows: President, Simon Borg; Vice-President, Mrs. Jacob Scholle; Treasurer, Charles Sternbach; Trustees, Mrs. Henry Gitterman, Mrs. L. Kohns, Mrs. J. Z. Coblens, Mrs. Jacob Rothschild, Mrs. L. Zeckendorf, Mrs. Leonard Friedman, Mrs. Frank Rothschild, Mrs. P. Banner, Mrs. L. Lewisohn; Messrs. Charles Minzesheimer, Frederick Nathan, Henry Sidenberg, G. A. Goldsmith, Isaac Bierman, I. Albert Engelhart, Ignatz Boskowitz, Joel E. Hyams, Gustave Blumenthal, Abraham Cohn, Meyer Jonasson, Max Martin and Morris Sternbach. The Home was opened on May 20th, 1870, with four inmates. Its capacity now is nearly fully taxed.

THE Semitic Library of California University, in San Francisco, received a valuable addition recently in the form of a collection of Hebrew works, donated by Mr. Louis Sloss.

Digitized by Google

THE Temple B'ne Israel, Natchez, Miss., celebrated its twenty-fifth anniversary on March 7th, with impressive ceremonies.

MR. HARRY GARFIELD, son of the lamented ex-President, delivered an address recently in the Wilson Avenue Temple, Cleveland, O., on "Good City Government." Rabbi Gries introduced the speaker to a large congregation of both Jews and Christians.

ARRANGEMENTS are being completed for the erection of a new temple building, in Peoria, Ill., to replace the one destroyed by fire. A lot has already been purchased and upon it a $20,000 temple will be built.

THIRTY-FIVE thousand dollars have already been collected for the United Hebrew Charities of Cincinnati.

THE annual Purim festival of the children of the Temple Beth-El Sabbath School, New York, was held Saturday evening, March 20th, at Lexington Opera House. As usual, an excellent entertainment was given, and the festival was well attended.

AT the conference of Charities, held recently in New Orleans, Rev. I. L. Leucht was among the speakers and addressed the assembly on "The Public Charities of New Orleans."

AT the suggestion of Rev. Dr. Voorsanger, a movement is progressing to organize a Hebrew Free School in San Francisco on a permanent basis. A meeting was held for this purpose recently. Among those especially interested are: Revs. Voorsanger, Nieto, and Levy; Messrs. Raphael Peixotto, L. L. Solomons, I. J. Ascheim, Jacob Greenbaum, Jos. Rothschild, P. N. Aronson, H. Kramer, P. Lippitt, and Julius Kahn.

REV. E. N. CALISCH, of Richmond, Va., has been unanimously chosen by the Franklin Literary Society as the orator of the day at the Commencement of Randolph-Macon College, of Ashland, Va.

"AMONG the noticeable articles in THE MENORAH for March is one on 'The Mission of Judaism,' and an entertaining sketch entitled 'Czar and Rabbi,' both by the editor, Mr. Moritz Ellinger. All the departments, viz., Affairs of the Order, B'ne B'rith Notes and Domestic Notes, are full of interesting items for the general reader, as well as for the members of the Order."—*The Hebrew Journal.*

THE bazar, which was given for the benefit of the Orphan Boys' Home, in Kansas City, Mo., has proven a great success financially and otherwise. About $4300 was cleared.

Digitized by Google

THE net receipts for the charity ball given recently by the Young Men's Hebrew Charity Association, of Chicago, was $3,395.98. This is the largest amount in the history of the organization.

THE Jewish Manual Training School, of Chicago, received during the last month donations amounting to $3,665, thirty-five hundred dollars of which was donated by the Young Men's Hebrew Charity Association. The school is under the leadership of Prof. Bamberger.

MR. ALBERT W. RAYNER was elected a member of the Board of Directors of the Hebrew Orphan Asylum, in Baltimore, in place of Mr. Henry Westheimer, who resigned owing to his removal to New York.

MRS. ESTHER HERRMAN, of New York City, has donated $10,000 to the Young Men's Hebrew Association of that city.

THE *Deseret Evening News*, of Salt Lake City, Utah, says, in commenting upon the work of the local police department: "The number of persons arrested during 1896 were 3,586. The Hebrews appear to have been on their good behavior, for only one was arrested during the whole year."

A NEW building, costing $15,000, is to be erected for the Home for Aged and Infirm Israelites in St. Louis, Mo.

A TEMPLE is to be built in Jonesboro, Ark. The officers of the new congregation are: Marcus Berger, President; R. H. Meyer, Vice-President; E. Less, Treasurer; Mr. Weil, Secretary. Directors: M. Stonefield, Morris Berger, Sr., Max Meyer, L. H. Sternheimer and L. Sachs.

THE Congregation B'ne Scholom, of Brooklyn, N. Y., gave a Purim ball on March 18th, at Prospect Hall. The Young People's Society, belonging to this congregation, have donated to it an organ and the proceeds of their fair for the benefit of the synagogue.

THE Ladies' Auxiliary of the Y. M. H. A., of Birmingham, Ala., has been reorganized with the following named ladies as officers: Miss Leah Ullman, President; Miss Estelle Slaughter, Vice-President; Miss Dinah Holzer, Secretary and Treasurer.

THE Y. M. H. A. of Savannah, Ga., has added thirty-three members to its roll since January 1st.

THE Jewish Working Girls' Vacation Society, of New York realized $1500 from its recent entertainmet.

Digitized by Google

"THE MENORAH for March contains very interesting articles, entitled 'Czar and Rabbi' and 'The Mission of Judaism,' by Mr. Moritz Ellinger, besides a number of notes and interesting items relating to the affairs of the Independent Order B'ne B'rith." —*Jewish Comment.*

THE Ladies' Hebrew Benevolent Society, of Cincinnati, gave a grand masque ball, on March 17th. It was a success.

THE Year Book of the Conference of Rabbis containing the proceedings of the recent Milwaukee convention, has just been mailed to each member of the Conference.

THE Board of Directors of the Young Men's Hebrew Association, of Cleveland, Ohio, has finally definitely decided to erect a new building, and a committee has been appointed to select a new site.

BY the will of Simon Goldenberg, late of New York City, recently admitted to probate after leaving $5,000 to the Trustees of Temple Beth-El for the use of the synagogue charities, bequests are then made as follows: To the institution for the Improved Instruction of Deaf Mutes, Mount Sinai Hospital, Hebrew Benevolent Orphan Asylum, the Montefiore Home, and the Home for Aged and Infirm Hebrews, $3,000 each; to the United Hebrew Charities and the Hebrew Technical Institute, $5,000 each; to the German Hospital, the Hebrew Sheltering Guardian Society, the United Relief Works of the Society for Ethical Culture, the Society for the Prevention of Cruelty to Children and the Association for Improving the Condition of the Poor, $1,000 each. The testator also leaves to the burgomaster of the village of Kestrick, Germany, $5,000, which is to be divided into two equal parts, the income from one part to be used to pay off the debt of the Jewish synagogue there, while the income from the other part of the fund is to be used to pay off the debt of the Protestant church in the same village. Mr. Goldenberg's estate, it is said, will reach $1,500,00.

THE Hebrews of Muncie and Anderson, Ind., have organized a congregation.

THE late Simon Goldenberg, of the City of New York, after making a number of bequests, which appear elsewhere in this issue, leaves the balance of his estate to his wife for life, and after paying certain bequests upon her death, gives the residue to trustees, who are empowered to create from the residue of the estate some "charitable or educational institution in the City of New York," and

Digitized by Google

no restrictions are imposed upon them, except that the testator desires that the institution shall be non-sectarian. If it is not feasible or desirable to erect a new institution, the residue can be used by the trustees to place some existing institution on a solid foundation, if this course is found desirable, "having full confidence," says the testator, "that they will found a charity which will add something to the physical, moral or intellectual improvement of those for whose benefit they will create such an institution."

THE Y. M. H. A. of St. Louis, is to have a home in an excellent building.

A MEMORIAL service for Morris Goodhart, who died Feb. 6th, took place Sunday, March 14th last, at the Hebrew Sheltering Guardian Society Orphan Asylum, New York, of which Mr. Goodhart was president, and with which he had been connected for many years. The children were marshaled in the big assembly room, where, with many friends, they listened to eulogies on the dead philanthropist. The Rev. H. Phillips offered prayer and music was furnished by the children. Addresses were made by Rev. Dr. K. Kohler, Rev. Stephen S. Wise, Rev. Dr. de Sola Mendes, and Rev. Dr. Hirsch, of Chicago. There was a large attendance.

THE Dover (N. J.), Hebrews have organized a Hebrew Literary Society.

Foreign.

RUSSIA.

M. LAZAR BRODSKI, in Kieff, and M. O. Chajes, have been appointed Commercial Councillors by the Czar in recognition of their useful public works. Both gentlemen were members of the deputation from the Jewish community, which lately offered congratulations to His Majesty.

THE Jewish agricultural colonies in Russia are receiving state aid. The *Jewish Chronicle* is informed that "the Minister of Agriculture has assigned a further grant for the purpose of establishing two agricultural schools in the Government of Ekaterinoslav. Besides the grant of funds, Crown lands will be given for the necessary buildings, as well as fields for teaching and experimental purposes."

Digitized by Google

ENGLAND.

LORD ROTHSCHILD has been elected a Vice-President, and Mr. Herbert Samuel a member, of the Council of the British Empire League.

THE ceremony of laying the foundation stone of the permanent synagogue now in course of erection in Devonshire Road, Mare Street, London, was performed recently, by the Hon. Walter Rothschild, Chairman of the Building Committee, in the presence of some five hundred persons, who were accommodated in a spacious marquee erected by Messrs. J. Lyons, Limited. Among those who were present were the Chief Rabbi and Mrs. Adler, the Haham and Mrs. Gaster, Mr. Herbert Robertson, M. P., Mrs. Friedländer and Dr. Friedländer (Posen), Mr. Henry Lucas, one of the Vice-Presidents, Mr. Albert M. Woolf, one of the Overseers of the Poor, Mr. Wolf Myers, Chairman of the Building Committee, and many others.

ON Sabbath Shekalim, Chief Rabbi Adler, of London, preached at the Great Synagogue on "Skilled Handicrafts." He bade his hearers turn to the Haphtarah, where they had read of the carpenters and builders, the masons and hewers of stone, that had repaired the breaches in the House of the Lord in the days of King Joash. When a synagogue had to be built nowadays, there were Jewish architects who could ably design the building, but where were the Jewish masons, hewers of stone and bricklayers, to execute those plans? He besought Jewish parents not to train children in occupations which were overstocked, but to have them trained in skilled, remunerative handicrafts. The work of the Apprenticing Committee of the Board of Guardians was effecting a good deal in this direction; one hundred and fifty boys were being apprenticed to fifty trades, with due regard to the Sabbath.

ITALY.

ITALY is, perhaps, the only country where the sovereign numbers a Jew among his *aides-de-camp*. The officer thus distinguished is Lieutenant-Colonel Artom. In no other land, too, has the military training of the heir-apparent been entrusted to a Jew. The coreligionist, who enjoyed this honor, is General Ottolenghi, Commandant at Turin.

AUSTRIA-HUNGARY.

OBER-RABBINER LAZAR LÖW, in Ungvar, has received from the Emperor-King the Gold Cross of Merit with the Crown in recognition of his valuable public work.

Digitized by Google

Now that the anti-Semitic Party has gained the majority in the Landtag of Lower Austria, as well as in the Municipal Council of Vienna, a blow has been aimed at the teachers holding free opinions. The School Board of the Vienna District has decreed that all teachers in the Elementary and Upper Schools, numbering some 800, be asked to resign. But so that there may be no interruption in the school course, the teachers are to continue in their offices for the present. This is a scheme for enlisting all those who cannot, or dare not, give up their living in the service of the majority on the Council.

A HOME and a cemetery for poor Jewish invalids will be provided at Roznau, Bohemia.

THE rabbinical seminary of Budapest has lately graduated as rabbis Drs. M. Lichtmann, G. Schwarz, M. Weiss, J. Welles.

ARCHDUKE JOSEPH has founded a hospital for children, Christians and Jews, at Cirkvenicza.

THE municipality of Buda-Pesth has increased its subvention to the Jewish community of Ofen to 8,000 crowns.

HUNGARY'S king, the Austrian Emperor, lately honored Baron Albert de Rothschild by an invitation to dinner.

FORTY Jewish communities in Hungary recently joined in a demonstration of sympathy with the congregation of Mezo Czath, who had lost by death Rabbi Tannenbaum, aged seventy-two.

IMPERIAL COUNCILOR HEINRICH KLINGER, hitherto Vice-President, has been elected President of the Jewish community of Vienna, in place of the late Gustav Simon. Dr. Alfred Stern is now Vice-President.

DR. BARON HENRI DE ROTHSCHILD is continuing now at Buda-Pesth, his inquiries into the working of hospitals and clinical institutions. The Baron was particularly attracted by the recently opened Adele Brody Children's Hospital of the Jewish community.

INDIA.

IN connection with the famine now prevailing, the Beni Israel community in Bombay held special services in the synagogues on the 21st of January. The whole day was spent in devotion and in the reading of the Book of Psalms. Many members of the congregations subscribed to the fund raised by the trustess of the new synagogue for the relief of the famine-stricken among the Jews.

Digitized by Google

EGYPT.

RECENTLY a performance of Lohengrin was given at the principal theatre at Alexandria, for the benefit of the Jewish hospital founded by the late Baron Behor de Menasce. All the *elite* of European and native society attended the performance, which was a brilliant success.

PALESTINE.

IT is an interesting fact that the number of Jews in Jerusalem has increased within twenty-two years from 15,000 to between 60,000 and 70,000. An Englishwoman who has recently returned from Jerusalem, where she has lived for forty years, says that the old suburbs of the city, long deserted and ruined, are being built up at a surprising rate, and that the influx of Jews is equally rapid in all parts of Palestine, so that they are beginning to outnumber both Moslems and Christians.

SWEDEN.

THERE are three Jewish members of the Senate, or Upper House of Parliament. in Sweden. They are Consul General Fraenkel, (Stockholm), Ritter Philipson (Norkoping), and Dr. Philip Lehman (Gothenburg). Ritter Philipson was opposed at the election for Senate by a Bishop, who, however, received but a small fraction of the votes polled. Another prominent Swedish Jew is Professor Karl Warburg, Rector of the University of Gothenburg, who is credited with being the greatest art critic and historian in the country.

GERMANY.

ACCORDING to the census of December 1st, 1895, Bavaria has a Jewish population of 53,370, a slight decrease from the census of 1890. Between the years 1891 to 1895, the proportion of Jewish births to the total number of children born in Bavaria was estimated at 0.5 per cent., while the Jewish population formed in 1891, 1 per cent., and in 1895, 0.9 per cent.

PROFESSOR LEFFMAN, of Heidelberg, has been distinguished by the Berlin Academy of Sciences. One of the Bopp prizes has been conferred on that eminent savant, who is now engaged upon writing a biography of Franz Bopp.

HOLLAND.

AT Amsterdam, a splendid exhibition of pictures by old and new masters is attracting many visitors. Among the pictures deserving great praise is a large canvas by young Izak Israels,

Digitized by Google

showing life on the Amsterdam Damrak, in the glimmer of the snow. The artist is the son of Josef Israels, whose work may be seen in the same room in the form of his excellent delineations of the fisher folk.

ROTTERDAM Jewry has sustained a loss by the death of Herr E. L. Jacobson, Knight of the Order of the Netherlands Lion. For forty years he was member of the Council of the Congregation, and he was a founder and honorary officer of several of the leading institutions in the community. He held also numerous public offices, and was for a quarter of a century member of the Town Council and of the Chamber of Commerce, and of the Ophthalmic Hospital, Treasurer of the Red Cross Society, and member of the Public Education Board. He bequeathed numerous legacies to philanthropic, religious and educational institutions in Rotterdam. Protestant and Roman Catholic institutions are among the beneficiaries. The largest individual legacy amounts to 20,000 florins, and has been left to the Asylum for Aged Jews.

BELGIUM.

THE clerical papers in Brussels lately announced, with great glee, that the Senator Montefiore-Levi (a member of the Montefiore family) and his wife (sister of Baroness de Hirsch) had been received into the Roman Catholic faith. The statement has since been formally declared to be untrue.

BULGARIA.

A DEPUTATION of leaders of Jewish Congregations in Bulgaria have visited Constantinople, where they had an audience of the Bulgarian Exarch. The object of their visit was to call his attention to the frequent recurrence of the "Blood Accusation" in Bulgaria, and to request the Exarch that he should exert his influence in the principality in favor of the discontinuance of the odious charge. The Exarch assured the deputation of his deep sympathy, as there was not the slightest foundation for the belief that Jews used Christian blood for ritual purposes, and he promised to send their petition to the Synod in Bulgaria, with the request that it should receive favorable consideration.

FRANCE.

A DISTINGUISHED retired officer, Lieut. Colonel Adolphe Worms de Romilly, has died at the age of 84. The head of the family to which he belonged was at the beginning of the present century, President of the Central Jewish Consistory of France, and played

Digitized by Google

an important role in Jewish affairs. The wife of the deceased officer was sister of Louis Ratisbonne, the poet.

ALL the plans for the restoration of Malmaison, formerly the residence of Empress Josephine, are now ready. They have been drawn up by M. Daumet, of the Institute, and M. Roujon, Director of the Fine Arts Department. The cost of the restoration, amounting to 480,000f, or £19,220, will be defrayed by M. Osiris (a member of the Portuguese Jewish community in Paris), a munificent patron of art and archæology. The same gentleman has offered £4,000 as a prize for the best work produced either from an artistic, industrial or public utility point of view, for the Exhibition of 1900. M. Osiris gave a similar prize in the year 1889. The new award is to be bestowed through the medium of the Paris Press Syndicate.

M. LOEWY, Director of the Paris Observatory, has been appointed President of the Bureau of Longitudes for 1897.

A NEW musical piece, "Kermaria," was successfully produced last week at the home of light opera in Paris, the Opera Comique. The composer is M. Camille Erlanger, Director of the Choir at the Synagogue in the Rue des Tournelles.

THE following promotions in and additions to the Legion of Honor have been gazetted; M. Leopold Bernstamm, the distinguished Russian sculptor, has been raised to the grade of Officer of the Order, and Professor Hartwig Derenbourg has been appointed a Chevalier.

COUNT ISAAC DE CAMONDO has presented to the National Museum at the Louvre a variety of costly works of art of the Middle Ages and the Renaissance period. He stipulates, however, that he shall enjoy the use of them during his life.

BEQUESTS

The will of Simon Goldenberg, late of New York, gives $5,000 to Temple Beth-El, New York, for its charities; $3,000 each to the Institute for the Improved Instruction of Deaf-Mutes, Mount Sinai Hospital, Hebrew Orphan Asylum, Montefiore Home, Home for Aged and Infirm Hebrews; $5,000 each to the United Hebrew Charities and the Hebrew Technical Institute; $1,000 each to German Hospital, Hebrew Sheltering Guardian Society, United Relief

Digitized by Google

Works of the Society for Ethical Culture, Society for the Prevention of Cruelty to Children, and the Society for Improving the Condition of the Poor.

Through Miss Jessie Rosenfeld, $100 to Hebrew Technical School for Girls, New York, and also $500 from the Estate of Bernard Mainzer.

The late Elias Joseph, of the City of New York, $1000 to the Montefiore Home; $1000 to Mount Sinai Hospital, and $1000 to the Hebrew Orphan Asylum.

Estate of Lena Schaffner, Cleveland, O., $100 to Montefiore Home, Cleveland.

Estate of Simon Kronheimer, of Baltimore, $150 to Hebrew Hospital and Asylum, Baltimore.

Estate of G. Merwyn Donohue, San Francisco, $4000 to Hebrew Orphan Asylum of San Francisco.

DONATIONS.

Esther Herrman, of New York, $10,000 to the Young Men's Hebrew Association, of New York.

Young Men's Hebrew Charity Association, of Chicago, to the Jewish Training School, of Chicago, $3,500.

Mrs. Dorothea Sonneborn, of Baltimore, $100 to Hebrew Asylum and Hospital, Baltimore.

Miss Rose Bernheimer, of New York, $30,000 to Mount Sinai Hospital, New York.

Charles Fleischman, Cincinnati, $1,000 to United Hebrew Charities, of Cincinnati.

Julius Freiberg, of Cincinnati, $900 to same.

Charles L. Hallgarten, of New York, $150 to Hebrew Technical Institute, New York.

Purim Association, of New York, to Mount Sinai Hospital, New York City, $15,076.03.

Children of the late Julius Waterman, of New York, $200 to the Hebrew Orphan Asylum; and $200 to Mount Sinai Hospital and $100 to the United Hebrew Charities, of New York City.

Estate of S. S. Nyburg, Baltimore, $100 to the B'ne B'rith Orphan Asylum, Atlanta, Ga.

Digitized by Google

In memory of Hannah Rosenberg, deceased, of Cincinnati, O., $200 to Union of American Hebrew Congregations.

In memory of the late Rosa Michaels, of Louisiana, Mo., $100 to Jewish Orphan Asylum, Cleveland, O.

Mr. Emil Berliner and Mrs. I. Nordlinger, of Washington, D.C., $300 to Atlanta Home, District No. 5, I. O. B. B.

Executors of Estate of Herman Black, Cleveland, $200 to Montefiore Kesher Home, Cleveland, O.

Har Sinai Lodge, No. 8, of Philadelphia, Pa, $500 to B'ne B'rith Manual Training School, Philadelphia, Pa.

Mrs. Nannetta Marks, of Brooklyn, N. Y., $250 to Brooklyn Orphan Asylum.

Leopold Meyer, of Chicago, $100 to Hebrew Training School of Chicago.

Isidor Bush Society, St. Louis, $173.35, to Cleveland Orphan Asylum, Cleveland, O.

Donations of Baroness de Hirsch, since February, 1892, $2,500,000.

Levi Strauss, of San Francisco, to the University of California, an endowment equal to $3,500 per annum.

Charles L. Hallgarten, of Frankfort, Germany, $400 to United Hebrew Charities, New York.

Children of the late Mrs. Alfred Benjamin, $500 to United Hebrew Charities, New York.

Baroness de Hirsch, 100,000 roubles for a Jewish Hospital in Warsaw, Russia.

Emily Phillips, of Philadelphia, to United Hebrew Charities, $150; Jewish Hospital, $100; Hebrew Education Society, $100; Jewish Maternity Association, $50; Jewish Foster Home, $50; Alliance Israelite, $50; Jewish Immigrants' Association $50; Hachnosas Orchim, $40; Orphans' Guardians, $40; Coal and Ice Society, $25; all of Philadelphia.

Digitized by Google

Literary.

The contents of the April *Monist* are, as ever, searching and comprehensive, but yet combine popularity with profundity, conformably to the high practical aim which *The Monist* has set itself. The leading article on *Hegel To-Day* is by Prof. Rudolf Eucken, the Dean of the old University of Jena, and portrays in vivid, intelligible style the rise, heyday, and decline of Hegel's system, together with the impress which it left upon thought for all time, and especially the powerful fascination which it exerts to-day upon English and American minds.

In the second article on *The Genesis of Social Interests*, the Princeton psychologist, Prof. J. Mark Baldwin, analyzes the relations which the individual holds to society and society to the individual, showing how the individual absorbs and incorporates into his personality his environment, and throwing additional light upon long-established facts of psychology of the ego.

Suggestive and important, too, is the article on *Some Points in Intracranial Physics* by Dr. James Cappie, a prominent physician of Edinburgh, Scotland. Dr. Cappie examines the geography, or rather the physiography, of the skull, and seeks to discover what influences its architectural structure and the consequent forced circulation of the blood may have upon mental action.

The fourth article on *The Conflict of Races, Classes, and Societies*, is by the eminent Italian sociologist Professor G. Fiamingo, of Rome, and will be found to be of the utmost interest to all classes of readers. Professor Fiamingo goes to the bottom of many grave social questions which are now crying for solution, and he handles his subject in a masterly, yet popular, manner.

In his essay on *The Mythology of Buddhism*, the editor, Dr. Paul Carus, treats of the symbolism and parables by which the philosophy of Buddhism was brought home to the popular mind of Asia. It is an interesting study of comparative religion, particularly of demonology, and is illustrated with many cuts of Buddhist saints and devils. There is also a section on Buddhist art with corresponding illustrations, showing how the world-view of the Buddhists was represented in such pictorial designs as the wheels of life. Unrecognized points of contact of Buddhist demonology with Chaldean thought are touched upon, and the problem of evil as a factor use ful in the working out of good is considered.

Digitized by Google

Finally we have a discussion of *Mathematical Form* by Mr. A. B. Kempe, Fellow of the Royal Society and ex-President of the London Mathematical Society. In the *Literary Correspondence* and in the *Book Reviews* the main philosophical and scientific literature of France, England, Germany, and Italy, is analyzed, affording a complete survey of contemporaneous thought in these departments.

For over half a century *The Living Age* has occupied a foremost position among the leading periodicals of the day. By the introduction of original translations of the writings of prominent statesmen, scientists, essayists and novelists of Continental Europe the publishers have widened their field and rendered the magazine more useful, valuable and interesting than ever before. The addition of a Monthly Supplement, devoted to American literature, is another evidence of enterprise and wise judgment which will surely be rewarded by an enlarged subscription list.

Among the more noteworthy contents of *The Living Age* for March 13th are the following: "The Psychology of Feminism," an entertaining contribution to the discussion of the 'New Woman;' an essay on "Victorian Literature," by Andrew Lang; a paper on "Recent Polar Exploration," by Prince Kropotkin; "Two Cyclones," a clever sketch by Lodovic Halevy, translated for *The Living Age;* a chapter from Prof. Roberts's new story of Acadia, "The Forge in the Forest"; some personal recollections of "Walt Whitman the Man"; and "A Sheaf of Recent Verse." Also the usual "Readings from American Magazines," and the usual variety in the body of the magazine.

The Living Age is published weekly, at $6.00 a year, instead of $8.00, its former price, by The Living Age Co., Boston.

The Macmillan Company announces a work entitled "*The Myths of Israel*, the ancient Book of Genesis," with analysis and explanation of its composition, by Amos K. Fiske, author of *The Jewish Scriptures*, etc. The author resolves the ancient Hebrew Book of Genesis into the myths and fragments of myths of which it is mainly composed and explains their significance and bearing in the literary and religious development of the Hebrew people. The book affords a striking example of the manner in which the ancient Jewish writings were produced, and of the results of modern critical research into their origin.

Digitized by Google

PUBLISHERS' NOTES.

NEW COLUMBIA CONSTRUCTION.—The new Columbia bicycle models for 1897 embody more improvements than have ever previously been adopted at any one time. The frames are made of five per cent. nickel steel tubing. This tubing is the product of one mill only, and the entire output is reserved for exclusive use in Columbia bicycles. The tremendous strength of this material ensures the utmost degree of rigidity to the frame. A system of flush joints has also been introduced, so that no juncture of one tube with another shows anywhere on the frame of the machine. Within the tubes are thimbles and long reinforcements, all brazed together in one indissoluble whole.

The Columbia crank shaft mechanism this year is quite beyond criticism. The interlocking arrangement of the shaft has been reserved, bringing the wedge end on the gear crank, and the slot on the other end has been made Y-shape. The forged crank sleeve is thickened, giving more than double the resistance against internal pressure. The sprocket screws to the hub of the right crank with a right hand thread and, is secured by a check nut.

The driving gear is now so arranged that the ball bearing sprocket end is outside the chain line, the chain thus drawing between the two rows of balls. The famous Columbia Self-Oiling chain is used, and both sprocket wheels are detachable, to allow a change of gear.

Barrel hubs still persist and the rear hub is one single steel forging. The ball cases are hardened and removable, retaining cap prevents the escape of balls from the crank-shaft bearing. There is no longer an oil hole in any part of the running gear, but the oil is admitted from the side of the bearings through a felt washer, which acts as a sieve.

Hartford Single Tube Tires are employed. Their ready adaptability to repair is proverbial.

The spokes are held at the hub by the Columbia new separate spoke stud, which prevents all bending or twisting of the spoke.

The rims are of the best laminated wood, laid with non-uniform grains. Their strength and durability are complete, and their cost is much greater than the single piece rims.

An added distinction to Columbia dignity is found in the new fork crown device. The double crown is employed, and the whole is covered and surmounted by a handsome nickeled escutcheon, bestowing a peculiar charm and beauty upon the whole machine.

As regards the delicate refinements of process, adjustment and finish that have always characterized Columbia bicycles, the results obtained are universally accepted as the standards of excellence.

Digitized by Google

Hartford bicycles for 1897 are models of up-to-date construction, and are built upon the most graceful lines. Their strength, beauty, lightness and easy-running qualities are assured.

How to Feed the Baby.—When mother's milk fails, the question "How to feed the baby" becomes a most important one. Upon the correct answer to this question depends not only the future health and happiness of the infant, but possibly its very life.

What is the best infant's food next to mother's milk? Under ordinary conditions the only food suited to an infant deprived of its natural nutriment is some form of cow's milk. But cow's milk, unless suitably prepared, is not adapted to the digestive powers of young infants. It must be modified so that it will be like mother's milk and thereby become easily digestible.

Mellin's Food is especially adapted to the purpose of modifying cow's milk in the best way to ensure its perfect digestion and to furnish an infant food which more closely resembles mother's milk than can be produced in any other way. Mellin's Food is no experiment. It has been in successful use for thirty years, and thousands of mothers all over the land have used it to the exclusion of other foods.

Mellin's Food children are vigorous and well developed; they have strong bones, sound teeth, clear complexions and good digestion. They are good-natured and happy all the day long.

Use Mellin's Food with fresh cow's milk and you will have the most perfect artificial food which science has yet been able to produce.

Crosby's Vitalized Phosphites.—are the most potent enemies of nervous prostration, brain-fog, or whatever you may call the deadly inertia of nerve and thought brought on by nerve starvation. The certificates of its virtues are signed by many eminent brain-workers. It is worth a trial by every debilitated and weary person.

To Ladies Only.—Would you be both youthful and beautiful?—use Dr. T. Felix Gouraud's Oriental Cream or Magical Beautifier. It elicits a clear, transparent complexion, free from Tan, Sunburn, Freckles or Moth Patches—Purifying and Beautifying the skin at the same time, and so closely imitating nature as to defy detection, when properly applied. It has the highest medical testimony, as well as professional celebrities, and on its merits has become one of the largest and a popular specialty in the trade, as well as in homes of the elite in both Europe and America. It is the oldest preparation on the market—of over 40 years' standing.

The wish to be beautiful is predominant in every woman—and none can say she does not care whether she is beautiful or not—if only just to please her friend, lover or husband. It puts back age, in appearance, at least ten years by its wonderful results.

Digitized by Google

BLACK LABEL—is a most delicious table and club beer. It is the best beverage for picnics and fishing excursions, for wheeling and bowling and all athletic exercises, as it is lively, sparkling, and perfectly pure and wholesome. It is manufactured and bottled by the Long Island Brewery of Brooklyn.

FEED THEM PROPERLY—and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

ONE HUNDRED AND FIFTY-THREE THOUSAND—boxes made from American tin are daily used in the manufacture of ENAMELINE.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Digitized by Google

THE MENORAH

VOL. XXII. *MAY, 1897* No. 5

THE JEWS OF MODERN TIMES

BY REV. PROFESSOR D. W. MARKS OF LONDON

I LECTURED some years ago on this same matter at the Philosophical Institution at Edinburgh, and I must ask leave to give expression to a sentiment with which I was profoundly impressed. It was something like a surprise not to myself only, but to many to whom I communicated the fact, that I, a minister of the Synagogue, should have been invited by a public body of Scotchmen to lecture before them. Whilst we, South Britons, have always admired the intellectual progress of our Scottish fellow-subjects, our admiration has been mingled with feeling of regret that their march on the road of religious toleration should not have kept equal pace. It was, therefore, most agreeable to me to receive from their Directors the invitation with which they had honored me. I was rejoiced to think that the Philosophical Institution, true to the spirit and to the principle that ought to animate such a society, had taken a step that would fairly break down the barrier that had too long intercepted the interchange of mind and mind on the narrow and reasonable grounds of the differences of religious belief.

The outburst of intellectual life that marked the fifteenth and sixteenth centuries and the diffusion of the new ideas engendered by the printing press and by the Reformation accomplished little, if they contributed at all, to the alleviation of the wretched state of the Jews of Continental Europe. The only prospective advantage which the movement of Luther procured for the down-trodden Hebrews, was to bring them more prominently before the thinking world. The serious study of Hebrew was co-eval with the rise of Protestantism.

Digitized by Google

Throughout the sixteenth and seventeenth centuries Germany, Holland, England and France produced important works written by Christian theologians considerably versed in Hebrew lore, which had been conveyed to them through the Rabbinical channel. As the Reformation advanced *pari passu*, it is not to be wondered at that the official antagonists to Church reform should have leveled all the missiles within their reach at such revolutionary pursuits. Hebrew studies were denounced from the sanctuary. Hottinger tells us that a friar declared in the pulpit: "The newly forged tongue, yclept Hebrew, to be directly instrumental in luring the faithful from the Christian belief."

At first the effect of Rabbinical studies on the new scholars was anything but favorable to their teachers. The Jews were roundly abused by their Christian disciples for having in their hands the key to the Scriptures without using it for the purpose of entering the Church. After a while a faint sympathy discovered itself in Protestant countries, where the Jews were freed from the sanguinary outrages that had disgraced the Middle Ages. But their social condition continued intolerable. The persecution by priest and apostate, and the scornful and contemptuous treatment, were not more rigorous than in past ages; but they proved more insupportable just because they were more trivial and more systematic. Nothing was offered to the Jew but the privilege of baptism, and none but the baptized were held to be subjects of humane consideration. Whatever was written, discussed, or enacted respecting Judaism or the Jew, breathed the most bitter enmity; so that the oppressed sons of Israel were led to look upon every new announcement, whether of legislation or of literature, as an additional calamity. It was still regarded as sacrilege to take a meal with a Jew. Grave scholars taught that the Jews were worse than the people of Sodom, but as they retained the outward appearance of human beings, they might be permitted to exist, just as hangmen and prostitutes are suffered to exist. Even Buxtorf, who is under such vast obligations to Hebrew writers, commences his "Treatise On the Syna-

Digitized by Google

gogue" with the remark that "Nothing is to be expected from the Jew but falsehood and hypocrisy." "Well might it have become a proverb in Israel, that "Ishmael (the Moslem) was a better brother than Esau (the Christian)."

In Germany, Austria and Poland, where the Jews were principally located, they were the object of ancient prejudice and hatred. Excluded from all social intercourse, access to office, and to even scientific and industrial pursuits, they were confined to their own resources and to the exclusive sympathy of their own race. The darkness of the fourteenth century still rested on them long after the first half of the eighteenth century had passed away. Their schools had fallen into decay; their synagogues breathed nothing but mourning and despair; their liturgy was burdened with abuses engendered by ages of barbarous intolerance, and their pulpit was well-nigh mute. To them Europe's science was an alien and Europe's Christianity an abomination, especially as they had not inherited from the Middle Ages any classical literature or any idea capable of awakening their love or exciting their emulation. They had even imbibed a positive aversion for the letters of the German alphabet, and they refused to learn or suffer their children to learn to read and write the language of their tyrants and oppressors. With the exception of a few German words used for business purposes, their language consisted of a miserable patois called "Juedisch Deutsch," and in this their few books of instruction, their correspondence, and their accounts were all kept. In the "Apology on Behalf of the Jews," pronounced by the Abbe Gregoire late in the eighteenth century, the good priest says, "Distress has dried up their hearts; despondency has given a sting to their aversion, and taught them revenge. This is the indisputable pedigree of many faults, and the never failing march of human nature under similar circumstances. But the waywardness of the Jews and their failings are charges preferred against our own conduct. Nations of Europe might confess with a sigh, that this is their work: The Jews have produced the effects, they have laid down the causes. Who are the guilty ones?"

Digitized by Google

At last the spirit of modern civilization began to breathe on the petrified forms of the social and spiritual life of the Jews, and to arouse the latent power of their mind. The inheritance of ancient wisdom lay yet in cult, the example of the Hebrew writers of Holland and Italy had animated but few because the chafed spirit lacked the strength to fan into a flame the divine spark that lay concealed in the hearts of the people. But when the hour struck for Germany to shake off the dust of barbarism, and to proclaim that a more humane and tolerant epoch had arrived, Israel aroused himself from his lethargy, and his national civilization, never quite extinct, quickly revived under the genial influence of the age. Von Dohm, one of the counselors of state, sounded the first note of emancipation, in an admirable letter which he addressed to the German nation on the condition of the Jews; and his enlightened views were heartily supported by the distinguished Lessing, the ardent advocate of religious freedom. But all the phenomena of that stirring period concentrated in one man—one of the messengers sent into the world by Almighty Providence, when the time is come "to divide the light from the darkness."

Moses Mendelssohn, born in 1729, had from his early boyhood drunk deeply from the fountain of Jewish antiquity and imbibed wisdom from his excellent teachers, whilst the civilization of Europe had bestowed upon him her foremost disciple—Lessing—for a loving and devoted friend. Mendelssohn's favorite masters, amongst the Germans, in philosophical studies, were Leibnitz and Wolf. He was on intimate terms with the celebrated Kant, with whom he had successfully competed in June, 1763, for the prize of fifty ducats offered by the Berlin Academy of Sciences, for the best treatise on "Evidence in Metaphysics." Mendelssohn was in no way influenced by the speculation of Kant; on the contrary, he subjected the ideas of that philosopher to a sharp and severe criticism, whilst Kant professed the highest respect for the writings of Mendelssohn, especially "Jerusalem," which he pronounced an irrefutable book (ein unwiderlegbares Buch). As soon as Mendelssohn had established for himself

Digitized by Google

a name, he resolved to devote himself entirely to the one absorbing object of raising his brethren in faith out of their social decrepitude, and of putting an end to their isolation, in thought and in feeling, from the rest of mankind. Education was the lever that suggested itself to his philosophic mind. If he could but win over his brethren in faith to cultivate a knowledge of the German language, a flood of modern ideas would break in upon them, they would move in a more luminous orbit, and begin to overcome their antiquated prejudices. He appealed to them by the voice of their ancient and cherished Scripture—a voice to which Israel in the time of tribulation had never turned a dull ear. He published a translation in classic German, the result of years of patient labor, of the Pentateuch and the Psalms, adopting for the vernacular the "Hebrew" instead of the "German" character, for the all-sufficent reason that the Jews of that age could not read the latter. In this important work, which ultimately comprised all the Scriptural books, he was ably assisted by Joel Brill, Wesseley, Friedlander, Dubno, Ottensosser, and other profound scholars and Biblical critics, who wrote learned commentaries, which obtained for them the appellation of "Biurists," or expositors. This movement aroused the ire of some of the ultra rabbinists, who held it impious to render the Bible into any idiom other than that of the "Jüdisch Deutsch." Bonfires were made of some of the copies of Mendelssohn's Bibles in the court-yard of the Synagogue at Prague, and the Chief Rabbi, Fleckels, was so unwise as to pronounce a sentence of excommunication against Mendelssohn, and to interdict his works. But the renovating spirit had gone forth, and its course was not to be stayed. A desire, soon kindled into a passion, for modern literature and science was awakened amongst the Jews. In the cities and large towns superior Jewish schools were established, which were destined to send forth, after a while, profound scholars, brilliant authors, and rabbins thoroughly imbued with the spirit of the age. Dr. Brock's famous Jewish academy at Berlin attracted to its benches, for branches of secular study, many Christian children of the first families

Digitized by Google

of the city. The promiscuous education of Jews and Christians—a daring project at that time—gave no public offence, whilst it obtained the sanction of the Consistory and the approval of the visiting commissioners. Thus was the brazen wall, which the prejudices of more than a thousand years had built up between Jews and Christians, thrown down, and the hand of fellowship was mutually held forth. Mendelssohn looked on and rejoiced. "I offer praise unto God," says he, "for having permitted me to witness, in the evening of my life, the expansion of good will between man and man, and to see it ripen into fruit. What made swampy Holland one of the most wealthy of states but the tolerance and liberality of its government?"

In 1783, a band of Jewish scholars brought out at Königsberg the "Measafe," or "Gatherer," an elegant and learned periodical, and the first ever published by Israelites. Its articles were written either in classical German or in the purest Hebrew, and amongst its staff of contributors were R. David Friedlander and the erudite and gifted poet Hartog Wesseley, whose "Sheeray Tiffereth," a splendid epic in eighteen cantos, will continue to be admired as long as the Hebrew tongue exists. It would be scarcely possible to overrate the influence which this masterly publication wrought on the Jewish people. It was the parent of several sanitary reforms. For many years before it appeared, small-pox had been making sad havoc amongst the Jews, and no persuasion could induce them to employ the means which science had discovered for arresting the progress of that dreadful malady. Again, they had often been solemnly cautioned by the medical faculty against the barbarous practice of premature interment, but nothing could prevail with them to act in opposition to a Talmudical precept which enjoined that practice. The "Measafe" put an end to these evils. Inoculation, and subsequently vaccination, came into general use, and in 1792 a law was passed prohibiting throughout the Prussian dominions any interment earlier than two full days after demise. Whilst effecting manifold social improvements the "Measafe" became also a powerful agent in

Digitized by Google

creating among the Jews a taste for genuine Hebraic studies, and for German and classical in general. A learned society was established, bearing the name of "Verein für Cultur und Wissenschaft der Juden," and it numbered amongst its founders Edward Gans, Moser, the bosom friend of Heine, and a host of other celebrities. About this time the writings of Kant, which had been introduced to the reading Jewish public by Dr. Marcus Herz and Lazarus Ben David, a celebrated mathematician, began to exert a paramount influence. Hegel also held great sway over several members of the "Verein," and that society was ultimately brought to a standstill, by reason of the apostacy of Edward Gans, and of the growing indifference of the Berlin Jews to the principles and practices of the religion of their fathers.

But the dissolution of the "Verein" did not abate the desire of the Jews for the acquisition of the various branches of science and knowledge. Lessing and Herder became their favorite authors, and were familiar to the generation of Israelites that succeeded Mendelssohn. Hebrew literature and composition also continued to command great attention, and the uncouth style which had come into vogue soon after the breaking up of the renowned mediæval Jewish schools of Spain, now gave place to the old Biblical Hebrew, which has ever since been employed by Jewish authors. At the present time there are in circulation no less than nine newspapers and magazines, all written in the plastic Hebrew of Moses, David, and Isaiah. The progress made by the Jews of Germany within the last half century is astounding. In them, trades, professions, science, literature in general, and philology in particular, have found earnest and laborious cultivators. In the presence of the new life which began for them with the labors of Mendelssohn, mediæval predilections and mediæval systems have vanished away, and they have created for themselves new worlds in the realms of civilization. It is worthy of note that a considerable number of the daily newspapers and of the periodical issues of the press in Germany are at the present day edited and conducted by Jews.

Digitized by Google

It was scarcely possible that an intellectual movement such as I have baldly described should have taken place without exerting a potent influence on the religious thought of the Jews, as well as on the observance of the Talmudical canons which, during several centuries, had stamped with the seal of authority all the formulæ of public and private devotion. Throughout his whole career Mendelssohn maintained a decidedly Rabbinical attitude, and scrupulously adhered to the Talmudical dicta. Independently of the reverence in which he held the old traditions of his race, he could not fail to perceive that for Jews the Talmud had assuredly had its useful side. During many centuries of iron rule and bitter persecution, the Talmud was the only means of keeping the Jews together, and of preserving them in their identity. It enabled them to adapt their ritual practices to the altered circumstances of the times, and by obliging them to yield an unconditional obedience to prescribed formularies, the avowed object of which was to prevent the community from being lifted out of its own individuality, it saved the Jews, at a time when freedom of discussion was denied them, from the propagandizing attempts of Moslems and Romanists. It was the very test of Jewish cohesion, and it kept the Israelites so completely under the domination of the Rabbins, that Tiberias, or any other place where the Patriarch or the Resh Gelutha resided, became to the community its Jerusalem. The Synagogue took the place of the old temple, and the Prayer-book was the substitute for the sacrifice.

Still, no one could have been more thoroughly convinced than Mendelssohn, that teachings such as he had propounded could not long go hand in hand with rigorous and uncompromising Talmudism. His aim was, as Jost says, "to spiritualize Judaism and exalt it, to disperse the host of prejudices that had clustered around it, and to draw its disciples out of the darkness in which they had been groping for ages." To work out a scheme of such magnitude and to maintain at the same time an unswerving fealty to the Talmud, which had consolidated its empire in ages of barbarism

Digitized by Google

and superstition, was simply impossible. Scarcely was Mendelssohn laid in his grave when there began a conflict which is not yet ended. The modernized Jews, derisively called by their opponents, "aufgeklärt," demanded synagogal reforms, as well as a modification of the Prayer-book, which reflected all the painful reminiscences of a martyred people. It might have been wise on the part of the Rabbins to make some concessions to enlightened public opinion, but angry and fierce passions had been stirred, and the leaders on both sides had lost their tempers. Compromise after awhile became almost impossible. Whilst the conservatives extravagantly asserted that the Prayer-book, which is in fact the product of the progressive labor of more than a thousand years, was just as much inspired of God as the Decalogue itself, the more advanced reformers, chiefly of the schools of Kant and Hegel, clamored for changes which those in authority could not consistently grant. After fruitless efforts on the part of the reformers to have their claims submitted to a Rabbinical conclave or synod, Jacobsohn, an enlightened and earnest Israelite, opened in Berlin the first modern Jewish temple, where the old service was considerably modified and curtailed. The Rabbinical party was now up in arms, and anathema was hurled against all who might take part in the new form of worship. But as excommunication failed of its effects, recourse was had to another means of repression, which proved more successful. The conservatives denounced the dissenting congregation as revolutionary propagandists and enemies to the Fatherland, and petitioned the government to close the new temple, which was represented as a meeting-house for plotting schemes of a treasonable character. It was well known that these charges were devoid of truth, but as the reigning sovereign desired above all things to Christianize the Jews, he could conceive no surer means of effecting his purpose than by keeping the Synagogue in the state of spiritual poverty and degradation into which persecution and intolerance had plunged it. Forthwith came a command for the closing of the new temple.

Digitized by Google

The event fully justified the foresight of the King of Prussia. Hundreds of Berlin Jews left the Synagogue and offered themselves for baptism in the Church, but they were Jews by name and by birth only. They had all professed Hegelism, and were totally indifferent to religious principle. Nor did the new position in which these renegades found themselves prove to them an agreeable one. The Christian community which they had joined, fully aware of the motives of their secession from the Synagogue, treated them with coldness and disdain. Von Dohm, the Christian friend of the emancipation of the Jews, must have stung to the quick these apostates, in his denunciation against "the vile being who, for sordid interest, false pride, or passion, forsakes the religion of his youth, his kindred, and his people, and desecrates and insults another worship by externally observing its rites, without being internally convinced of its Divine institution."

The large body of educated Jews, however, in whom religious sentiment was not extinct, took another and a worthier course. They held on to the Synagogue, in the doctrines of which they had faith, though they deplored its undevotional forms of worship. They stood manfully by Jacobsohn who had expended a hundred thousand thalers in the establishment of a training college for ministers, and out of this seminary came forth in due time Rabbins who took into their own hands the reformation of the common book of prayer. In 1819, the well-known Jewish temple at Hamburg was opened under the direction of Dr. Salomon, a preacher of rare and moving eloquence, and of Dr. Klei; other reformed synagogues were afterwards established, and they are now common all over the continent. These modern temples offer a notable contrast to the synagogue of Mendelssohn's times, especially as regards ritualistic changes. The service has been curtailed to less than a fourth of its old limits, all the formularies relating to the ancient sacrifices, the advent of Messias, and the restoration of Judah and Israel to the land of the Patriarchs, have been expunged. The service is performed chiefly in the German language,

Digitized by Google

and the Hebrew is retained for Scriptural lessons only and for some cherished portions of the old liturgy. The pulpit has become a permanent institution and the services are accompanied by instrumental and vocal music.

Meanwhile, the civil emancipation of the Jews of Germany slowly advanced. The right to engage in agricultural pursuits had been accorded to them in 1812, and with this concession the last of the long list of industrial restrictions was removed. The Jews were declared citizens and "*Landeskinder*," and they nobly displayed their devotion to the country that had thus far acknowledged them as subjects, by their heroic conduct throughout the war of independence in 1813-1814. The Congress of Vienna made a public recognition of the patriotic efforts of the Jews, and it pledged itself by a special article to secure for them perfect equality of rights in all the allied States. But this promised act of liberality was afterwards revoked as being out of keeping with the general scheme of the "Holy Alliance," and Jewish emancipation might have been indefinitely postponed but for powerful and eloquent advocacy of Gabriel Riesser. There are few men of whom the Jews have more reason to be proud. Every one of his public acts was bold and uncompromising, every line of his writings was a shout of defiance to the Jew-hater. He had nothing Jewish in his exterior, whilst his heart was thoroughly German, of the Luther stamp, without the theology of the latter. To Riesser it is due that the Liberals in Germany adopted for the first time the emancipation of the Jews as a part of their programme, and to him it is due that the respectable Jews of Germany became ashamed of baptism. Riesser began and ended the struggle for the emancipation of the Jews of Germany. He published in 1831 his first address to "Germans of every creed, on the position of the Jews." He kept up the good fight against Paulus, Streckfusz, and other inveterate enemies of the Jews, until "their occupation was gone." He was born in 1806 at Hamburg, and he lived to be Minister of State to the Prince Protector of Germany, Johann of Austria,

Digitized by Google

and to offer the Crown of Germany, in the name of the people, to King Frederick William IV., who politely declined the offer.

In Holland, where the Jews found a shelter, after their expulsion from Spain and Portugal, they were suffered to live in comparative peace, and after a time to profess outwardly their ancient faith. The gratitude inspired by humane treatment was singularly displayed by Dutch Jews when the memorable expedition of William of Orange to England was being fitted out. They were most profuse in their contributions, and one of their community, Schwartzan, lent William two millions of guilders, saying to the Prince, "If you are successful, you will restore the money; if not, I am quite willing to lose it." "This," says L'Abbe Gregoire, was quite as munificent a *trait* as that of Fugger towards Charles the Fifth." Acts like these secured the good will of the Netherlanders and prepared the way for the complete emancipation which the Dutch Jews now enjoy. They are very numerous in Holland, and amongst them are found men of European celebrity in every liberal profession and branch of literature.

Austria contains a large Jewish population, and until very recently their position was a sad one. Many of them had been forced into an outward profession of Christianity, without which it was impossible for them to find any industrial employment, and their return to the Synagogue was prevented by an exceptional law which forbade them to renounce their baptismal vow. A remarkable change, however, has taken place since the battle of Sadowa, which obliged Austria to put its house in order and to introduce some radical changes into its government. Religious opinion is now perfectly free. The Jewish "poll-tax" has been abolished, together with other harsh enactments bearing on the Hebrew population. A considerable number of Jews and Jewesses who went over to the Church in early life have now come back to the Synagogue, bringing with them not a few persons of Christian birth, with whom they had formed marriage connections. During the year 1869, many such

Digitized by Google

conversions and re-conversions took place in the Synagogue of Vienna, over which Dr. Jellinek presided.

The spiritual condition of the Austrian and German Jew is, at the present time, nearly on a par with that of every other religious denomination in those empires. Philosophical transcendentalism, which for a while left the Synagogue unscathed, has now proved as hurtful to a large proportion of its professed disciples as to those of the Church. The scepticism of Kant, Hegel, Schelling, Fichte, and Strauss, has advanced with rapid strides. It appears to have a complete organization, and it permeates all classes of society. Its missionaries are at work everywhere, in the press, in the professorial chairs, and in the pulpits of the church, the chapel, and the synagogue. It is no less fanatical than propagandist, for it is a mistake to suppose that fanaticism lies altogether on the side of *belief*. We have sufficient evidence in what is passing daily before us to prove that scepticism can become as fanatically intolerant as the most bigoted church that ever existed.

The critical method developed by Kant in his "Kritik der reinen Vernunft" has been so applied by his successors to the subjects treated by him in his "Practical Reason," and the systems of Fichte, Schelling, and Hegel, the legitimate descendants of Kant's philosophy, have taken such full possession of the German mind as to loosen the very foundations of religion and to sink many of the upper class of Jews of Austria and Germany into the lowest depths of skepticism. In this respect, they are neither better nor worse than the rest of their non-Jewish countrymen. Perhaps a comparison might be slightly favorable to the Jewish skeptics, since they still keep up a formal connection with the synagogue, and are bodily present at divine service once or twice a year. They are also generous contributors to the support of the temple and to the charitable institutions that are attached to it, and they take an active interest in all the communal affairs. On Sabbath the temple is fairly attended, but few observe the hallowed day in the old spirit. Some years ago an attempt was made by one German con-

Digitized by Google

gregation to change the day of Sabbath from Saturday to Sunday, but it was soon abandoned.

The Jews of Germany and of other continental states (Poland and Russia excepted) may be divided into two classes: those that *do* and those that *do not* observe the ritual or the ceremonies of their religion. Very few of the richer classes belong to the former; most of the poorer classes belong to the latter. Absolutely, the Jewish body admits of three divisions: the strictly rabbinical, the progressists, and the ultra-reformers. Each of these divisions has its temple, with schools attached. The ultra-Rabbinical Jew, wherever he is located, retains all the devotion for the letter as well as for the spirit of his religion that characterized his race in the Middle Ages. He observes during the year five fast-days of total abstinence, from sunset to sunset, besides the great Day of Atonement, the only fast that has a Mosaic basis. He is regular in his attendance at the synagogue three times a day, and his prayers are voluminous. He is also most scrupulous with respect to the dietetic regulations of "*Cosher*" and "*Terefa*," as well as with regard to the vessels in which the food is cooked. All this becomes an onerous charge on the wife and the daughters, but they are dispensed from a variety of other observances which are held to be incumbent on males. Amongst this class of rigid observers there may be found some high-minded and intellectual women, but, generally speaking, their spiritual education is not of an elevated character, and their conception of religion seldom rises above the platform of the mere letter. With reference to moral conduct, no difference whatever obtains between the ultra-Rabbinist Jews and those who are less scrupulous about outward forms. They are all exemplary in the discharge of the duties and obligations appertaining to home and to family life. Drunkenness and unchastity are vices rarely to be met with amongst them, but the lower orders are addicted to gaming, and are fond of finery in dress and of showy trinkets.

There is one especial feature in the inner life of the observant Jew that excites admiration and commands

Digitized by Google

respect, and that is his home on the hallowed Sabbath-day. What the oasis in the desert was to the weary and footsore traveler, and the cool and refreshing spring to the parched and fainting pilgrim, even such was the Sabbath to the ill-used and careworn Jew of the Middle Ages. All the sorrows he might have had to bear during the week, and all the humiliations and gross indignities he might have had to suffer, but dared not resent, though his spirit might have been well-nigh crushed, seemed to have been utterly forgotten by him as the evening shades began to descend on the sixth day of the week, and the seven-lighted lamp suspended in the hovel of his wretched *ghetto* (*?*) announced to him that the hour for the inauguration of the Sabbath was come. Although time has wrought a happy change in the condition of the Jew of the present day, he still continues to welcome the return of the Sabbath with feelings little less intense than those of his ancestors; and the poorer he is, the more keen is his delight at the approach of the weekly festival. On his return from the evening service at the synagogue, he recognizes in his home a scene of cheerfulness and comfort. A spotless white table cloth meets his eye, on which are placed the "*Kiddush*" (or sanctification) wine-cup and two "*Chaloth*" (loaves), to remind him of the Divine promise to the bread-finder of a double portion of manna on the sixth day, and, a substantial meal is spread out, how humbly soever the family may have fared during the other days of the week. "A good Sabbath to you, my dear wife and children," is his loving greeting. The children approach and bend with reverence to receive their father's and mother's blessing, a custom probably as old as the patriarchal age. A hymn is chanted, the burden of which is a welcome to the "ministering angels" (*Malache Ha-shareth*), who are invited to the domestic hearth, and to preside over the Sabbath and its sacred rites. Then the husband and sons recite the thirty-first chapter of the Book of Proverbs, portraying in inimitable language the priceless blessing that resides in a pious, faithful, and industrious wife. From sunset to sunset a perfect rest is observed, and the hours

Digitized by Google

that divide the synagogue services are spent in repasts, in visits to relations and friends, in comforting the sick, consoling the bereaved, and in deeds of social benevolence. The many stringent observances and petty restrictions that hedge in the Jewish Sabbath are not of the Bible, but belong to a later age. Isaiah saw in the Sabbath a day of joy and delight (*Oneg*).

(*To be concluded.*)

THE BROKEN PANE

By S. Gorden

THE judge sat in his study. The day's work being usually heavy, sundry poachers, smugglers, horse thieves and a political offender or two had come up before his tribunal, and he had done his duty conscientiously. That was why he now felt so comfortable as he lounged in his grandfather's chair, wrapt in his soft, voluminous dressing gown, warming his feet at the bright blaze in the grate. It was only mid-autumn, but he was growing old, and his blood ran sluggish, as if it were getting tired of the routine.

On the table stood the tall reading lamp, burning quietly under its green shade. But suddenly the straight, steady flare broke into a momentary flicker, and the heavy damask curtains at the window swayed lightly as if unseen fingers were playing with them. Then the lamp sputtered more violently and the drapery moved with gently widening curves. The judge looked up; what did this mean? He felt a distinct gust of wind blowing into the room in a volume of chill night air. Ah, he knew—a pane in the window had got broken, his little son Rudolph had driven the bolt of his cross-bar through it that morning. A smile relaxed the set lips of the Judge as he thought of the little fellow's tears at the mischief he had done; how the boy would not be soothed till his father, on his way to the court-house, had lifted him up and kissed him, and for stronger evidence of his forgiveness had

Digitized by Google

presented him with a brand new silver rouble. He had ordered old Sebastian to see that the window was mended during the day, and the stupid rascal had evidently forgotten. With an angry frown the judge reached for the bell rope, but just as it was about to give tongue his arm stiffened and stopped motionless—something seemed holding it back—a sudden thought, a memory. His fist clinched as if he had caught something and would not let it go. The pale, silent-eyed ghost of the past had brushed by him and now he was clutching it by the skirts.

Had it not all begun with a broken pane—and at this season of the year? That was why the old Jewish vagrant had pleaded so earnestly that day to be let off so that he might not be deprived of his supplication for an auspicious year, with plenty of undetected pilferings.

The judge laughed to himself—a broken pane! How ignoble it sounded. Had he had his own will he would have chosen something more heroic for the pivot of his life. Providence stooping to the disguise of a broken pane of glass. No wonder people had so little respect for Providence.

He was a little boy again, ten or eleven years old. It was the Eve of New Year. His fathers and brothers, looking spruce and clean, were coming from the house on their way to the evening service.

"Come to prayers, you godless little imp," he remembered his father saying, "unless you would begin the New Year with broken bones."

"I shall be there as soon as you," the little boy had answered, pretending to be very busy collecting a basket of peat for the kitchen. And then, having watched his father out of sight, he went back to his real business, which, out of deference to his father's feelings, he had momentarily intermitted. It in question was not more important than going to synagogue, but for Jacob, that is the idle boy, it had more fascination. He was stoning the weather-cock.

The said weather-cock had its perch on the gable of the house wherein Jacob and his folks lived. Jacob hated it from pure jealousy. It looked so aggravatingly irresponsible,

Digitized by Google

it could turn this way and that without protest from anyone, its life was not bent up between morning and evening prayers nor squeezed flat between the pages of Rashi's commentaries. And, therefore, to infuse a little sorrow into its existence, Jacob threw some stones at it on most occasions. Nine times out of ten he missed it, and the weather-cock swung round and round creaking, and Jacob thought it said: "You silly little Jew boy." And the tenth time when it was hit its brass pennon swung on just the same with a lordly unconcern, which annoyed Jacob more than to be called a silly little Jew boy.

This afternoon he had been more than usually unsuccessful, the weather-cock seemed invulnerable. But Jacob was determined not to be beaten, and that was why he sought a pretence for not following his father immediately. At last he grew desperate. From the synagogue at the back rose the Declaration of Unity; it was getting very dark, too. Just one more missile and he would be done. Carefully he poised his throw, took steady aim, let loose and—crash! Jacob felt a shiver wriggle down his back. What had happened? Yes, there was no doubt of it, he had broken a window—the solitary window of the dingy sitting room where the family took their meals on great occasions.

A nameless horror took hold of the boy. He dared not face his father after this—his stern, loveless father, who had always made him a scapegoat, who would lift him up by the ears and throw him on the ground and strike him with his cobbler's strap. First, for not coming to the synagogue; secondly, for committing a breakage on a holiday, which was a greater sin; thirdly, for causing an unnecessary expense of twenty copeks, which was the greatest; and as the catalogue of his indictments rose before the boy's eyes, he started away with a shriek and ran as if an army of fiends with cobbler's straps in their hands were pursuing him.

The squalid Jew quarter lay already far behind, and he was still running, his head dazed and bewildered by the labyrinthine streets of the great city, his chest heaving, his eyes staring wildly. Whither was he running? He knew

Digitized by Google

not—only away from the hard, pitiless face of his father and the whizzing sting of his leather thong. Suddenly he felt someone touch him on the shoulder, and he flung himself to the earth with a howl of terror.

"Spare me, father—spare me; only this once!" he shrieked.

"Get up, I mean you no harm," said a strange voice, and a hand stroked his head almost caressingly. When he looked up he saw before him a man in a long cassock, who was gazing at him compassionately.

"You are frightened—you are fleeing some danger. Tell me all; you are safe with me," he said again.

In flying haste, and with many a backward glance of dread, Jacob told him what had happened, his tongue lapsing now and again into his Ghetto gibberish.

"If I go back now," he sobbed, "I shall be half-flayed and thrust into the cellar over night—oh!" A greenish look crept over his sallow face, and he reeled and tottered like a drunken man.

"Starving, as I live," muttered the cassockman, looking at him closely, and with that he stooped and lifted the boy in his arms. The burden was pitifully light. Then he strode on, and by the time he was entering a doorway Jacob had so far recovered as to raise his head.

"What is that?" he asked, pointing to a gilded wooden figure that hung on a cross at the side of the entrance.

"That? That is my doorpost amulet," he answered, hastily; "like the one you have at home."

"But it is not like ours," insisted Jacob. "Yours is wood, and ours is a tin capsule with an opening, through which the eye of God peeps into the house—so I have heard our rabbi say. But, perhaps, yours is a newer make."

"A newer make, indeed," said the other slowly, "but one that shall endure when your tin capsule is eaten by rust."

"The rabbi says there is a soul in each capsule, and when the tin gets rust-eaten the soul goes into a new capsule, and so on as long as the world will last."

Jacob shrank back, because the eyes of the man, which

Digitized by Google

had till now looked so mild and loving, seemed blazing with a terrible fire; but only for an instant.

"You know what you are saying," said the man in his soft voice when they had entered. "Come and eat; your body needs tending first." Quickly he set right before Jacob all the eatables, and Jacob did not stop to inquire into their nature. He thought he was in Eden Garden, and was feasting on the leviathan which is the regular bill-of-fare in the place. He fasted all day, because his mother thought it fitting one should grow greater appetite for the greater glory of the festival. The man sat watching him in silence, and by-and-bye, when Jacob had ceased eating and his eyes grew heavy with the weight of sleep, he took him by the hand to lead him from the chamber, and Jacob's heart sank as he thought he would now have to go forth into the cold night and sleep on the stones, with evil spirits and other horrors to keep him company. But no, the man took him to a little room, wherein stood a bed, all white-sheeted and raised from the floor on four legs, and Jacob had just time to think it was probably too high to be reached by the cockroaches that used to come swarming over his straw pallet near the kitchen hearth before he was fast asleep. But long afterwards he wondered at the strange dream that had come to him that night. He dreamt he had wandered in the midst of a large plain, at one end of which stood his father with a scroll of the law uplifted in his hands, and at the other the cassock man raising aloft the gilded figure on the cross, and Jacob looked from one to the other, and gradually the law-scroll dwindled away to the size of the capsule, while the wooden figure waxed till it overshadowed all the plain, and then, opening its arms, caught him fast in its embrace.

So it had all begun—his life in the priest's house, the acquiring of strange knowledge, the struggle between the old bonds of blood and the enticements of his new home. Once, and once only, did the former triumph. It was on the fifth anniversary of his flight, when the idle curiosity he still felt concerning the fate of his people grew to a

Digitized by Google

mighty longing. So he stole out into the dark, threaded his way as if by instinct among the ghetto streets until he stood before his father's house. Stealthily he crept up the ladder placed at the side of the window and peeped into the room. There they all sat around the table. Father, mother, brothers and sisters eating and drinking as though they had no cause for sorrow in the world. A jealous anger swept through his bosom. They did not miss him. The gap had been filled and the pane had been mended. Silently he crept down again with his resolve firm in his heart. Overhead his old enemy, the weathercock, swung and creaked; but it no longer seemed to say: "You silly little Jew boy." It said: "Wladimar, Wladimar, what a fine name we have, to be sure."

And then he hastened away, wondering why a certain rush of blood should make his cheeks tingle so hotly through the darkness.

From thence he only lived for his work and wrought miracles of toil and application. However hard his fellow-students strove, he outstripped them all, and forged ahead as though possessed of ten men's strength. But in his own heart he knew the spring and motive of his restless zeal. Every grain of learning and every atom of knowledge was a boulder for the building of the great barrier wall that was to sunder him from the other side of his life and all it once contained. And for a greater precaution he let his heart turn to a block of lead, so that if he were tempted to scale that wall it would drag him down again before he could achieve his attempt.

And then he made for the goal to which his talent and ambition were to carry him, and he succeeded even beyond his own hopes. He stepped from post to post, making one office the vaulting board from which to reach the next. At last they made him a judge, and there he stopped, for he was growing aghast at his own greatness. After all he could not get rid of his parish instinct—he could not entirely forget the runaway little Jew boy whom the kind-hearted priest had taken for his son, to whom he had given his love, his wealth,

Digitized by Google

his knowledge, and from whom he had taken in return nothing but his belief. On whose side had been the bargain?

He asked himself the question many a time. One day he got his answer. It was brought to him, as he sat at his tribunal, by two men, draggle-tailed and shaggy-haired, reeking with the squalor of poverty. Oh, he knew what it was to be Joseph in Egypt. He recognized them at once. These two men were his brothers.

"Why have we smuggled?" they whined. "Because our father lay dying and we had nothing wherewith to allay his sufferings, and we risked life and liberty to make his deathbed easier."

So he was dead, the stern, sullen-hearted man, and here were his brothers, the living types of what he himself would have been but for that broken pane.

"Risked life and liberty?" No, the law of the land must not be transgressed. But as he stood outside the penance chamber and listened to the swishing of the lash and the cries of the culprits a feeling came over him as if his soul were being bastinadoed by proxy. True, he made amends to them, but without owning to his action, and he took no credit for it; he knew it was no better than throwing a bone to a dog after one has kicked him.

Certainly he was now a great judge, and judged God's creatures according to his wisdom. He himself would one day stand before the judgment seat of that greater and greatest Judge, and what would his verdict be? Sometimes he thought God and he were colleagues, two of a trade, as it were, and that, therefore, he was entitled to a discount in his sentence. It was an impious thought, a sacrilegious test; but then he had laughed at so many things—one laugh more or less.

Whew! the wind came through the broken pane with an angry gust. Had it blown the lamp out? The judge felt everything getting so dark and cold. He staggered up from his seat, fumbling for the bell-cord. He would summon Sebastian to take him to bed; or no, he would go and kiss his little Rudolph. What was that? There was a short,

Digitized by Google

sharp stab going like a rapier through his body. It seems to him as if a splinter of the pane he had broken years ago was being driven through his bosom with quick, clean thrusts —surely nothing else could stab like that—could stab again and again and again until—

The stars of night looked at him as he lay there rigid and silent. Then they turned to one another and said reassuringly: "True, we, too, are but windows, the windows of the sky; yet let not us fear, no one shall break us. Are we not made of adamant?

MR. BIEN'S JOURNEY TO EUROPE

THE Constitution, adopted by the Constitutional Convention of the Order in 1868, inspired and perfected by Mr. Julius Bien, foreshadowed the extension of the brotherhood to other continents, though the policy was not carried out until 1881, in which year the first lodge in Germany was instituted. A society for the union of Israelites the world over, for the advancement of the highest interests of humanity, could not be restricted to the United States. But it took some years before the Order was sufficiently consolidated at home and strengthened, before the farsighted policy of extending the Order to other climes could be carried out, and before the ideas underlying the Order had been sufficiently enlarged and the brethren had become familiarized with it.

This policy bore excellent fruit. The first lodge was quickly followed by others. Austria followed suit, and through the instrumentality of the German District the banner of the Order was carried to the Orient. The German lodges have since been united under a Grand Lodge of their own, so have Austria and Roumania, and a spirit of emulation has been raised in the foreign Districts, which augurs well for the most prosperous growth and development of the Order and the permanent establishment of the principles of the Order. No movement has been inaugurated since the dispersion of Israel which is equally potential in the fruits

Digitized by Google

that may be expected from it. The spirit of Judaism has been wonderfully strengthened and its inspiring influence infuses hope and courage into the minds of the young and old, of the spiritual and intellectual leaders, and in those of the indifferent, despondent and weary stragglers, who feel the teeth and the whip of anti-Semitism. Institutions have been founded for the education of the young, the spirit of responsibility of the individual toward the community has been awakened and the people are attracted by the inspiration infused.

It is natural that at the attainment of his seventieth year Mr. Bien should yearn to look at the great work which his genius has inspired, to become personally familiar with the men who are to carry aloft in the future the bright banner of the Order, who are destined to lead in the onward movement for greater progress, to establish foundations for the Order on foreign soil so strong and indestructible that they may outlast the ages, to help by his sagacious counsel the steps that might be needed to knit together the bond between the outlying members of the brotherhood so firmly that it may withstand the strain with which time and vicissitudes may threaten it.

When his expected visit was mooted the news was hailed with the joy and delight of children who look for the arrival of their father who has been absent for a long time, and there can be no question of the immense benefits to the Order at large here and abroad which must flow from this visit of Brother Bien. Nor is it a slight sacrifice which he is bringing. At his time of life and in the precarious condition of his health such a journey could only be expected of a man who has so unselfishly devoted a life-time to the work, to which he gave all his energies in love for the members of his race and for their deliverance from worldly and spiritual thraldom. He left on the 29th of April. May he and his good wife and faithful helpmate return in good health to his attached and true friends who cling to him with filial veneration.

Digitized by Google

Affairs of the Order

DISTRICT NO. VIII.

The first lodge in Bavaria, München Lodge No. 461, was installed with imposing ceremonies and great enthusiasm on Sunday, the 21st of March, at Munich. Fifty-eight delegates from the various lodges in Germany and Austria journeyed to the capital of Bavaria for the purpose of participating in the great event. An informal gathering was had the evening previous to the installation festivities at the Silver Hall of Café Luitpold, where the guests and the future members of the new lodge exchanged greetings and forged the ties of friendship and fraternal union. Brother Dr. Hammerschlag, of Prague, the Grand President of District No. 10, was a little belated and his entrance into the hall was greeted with a storm of applause.

The formal inauguration ceremonies took place at the Hotel "Bayerischer Hof" and began at half past two in the afternoon. The Grand President of District Grand Lodge No. 8, Sanitätsrath Dr. Maretzki, was the presiding genius. He was assisted by the First Vice-President, Brother Siegmund Haagen, the Second Vice-President, Brother Adolph Mayer, the Grand Secretary, Brother D. Wolff, and the President of Frankfurt Lodge, Brother Joseph Wisloch. The Executive Committee was represented by Brother Eugen Rosenstiel. The Grand Lodge of Austria was represented by the President, Dr. Moritz Hammerschlag, of Prague, and Past-President, Dr. Joseph Raff, of Karlsbad Lodge. There were altogether fifty-eight delegates of lodges present. The introduction and initiation of the candidates was conducted in the most impressive manner, and the addresses delivered were most eloquent, and not less so the response of the newly elected President of Munich Lodge, Councilor Dr. Julius Kahn. Brother Eugen Rosenstiel, of the Executive Committee, said in a lengthy speech that 30,000 brethren from the shores of the Pacific Ocean, in that new continent where our persecuted brethren had found an asylum, to that ancient venerable country where the cedars of Lebanon look down upon a progress of culture traceable back to more than forty centuries, from all over the world they stretch out the hands of welcome to receive you as their brethren. May then, at this solemn moment, your mental vision reach out to your brethren a far and may the poet's

Digitized by Google

words apply to you: "Es wächst der Mensch mit seinen Zwecken." "May you be filled with the highest enthusiasm for the grand and sublime aspirations of our Order." Every one of the delegates presented most eloquently the congratulations of the lodge he represented and at six o'clock the first session of the lodge closed.

A grand banquet of the members of the new lodge to their guests and their ladies was held in the evening at the Bayerische Hof, at 7.30 o'clock. Two hundred and sixty-five guests took their seats at the banquet table. Hall and table were magnificently decorated and a bevy of beautiful ladies, decked with sparkling gems, offered a magnificent and inspiring sight. The festivity was ushered in by the artistic recitation of a prologue by Miss Bertha Frankel, written by Brother Brenno Epstein. After a toast to the Prince-Regent, Luitpold of Bavaria, and to the Emperor of Germany, by President Dr. Kahn, an elegant address of Brother Rabbi Dr. Werner electrified the company. He compared the idea embodied in the lodges with the entrance of victorious spring and it was proper then that the birthday of Munich Lodge should coincide with spring's entrance. Citing the elevating words of the Thirty-third Psalm he applied them to the lodge, which was the thirty-third member in the diadem of the German lodges. His picturesque images, his impassioned metaphors, the splendor of his ideas, enraptured the audience.

The next toast was delivered by Brother Louis Dannhauser in honor of the Executive Committee, with special reference to the services of Brother Eugen Rosenstiel, who devotes so much of his time and lends his energy and intellectual endowments, to the service of the Order.

Until midnight the flow of eloquence continued without interruption. When the company parted the elation had reached the highest point and the record made for the lodge in the community is such that within a short time, no doubt, many other lodges will spring up in the centres of Bavarian Jewry. Fürth, Nuremberg and Würzburg will soon have lodges and some will, undoubtedly, be instituted in the course of the summer. Let the good work go on.

MAIMONIDES LODGE, CAIRO.

This lodge, which through a series of unfavorable conditions had lain dormant in its workings, has been brought into new activity, thanks to the energy of the President, Brother Adolf Raff.

Digitized by Google

Quite an accession of new members has taken place and at one of its recent sessions Rabbi Dr. Levy, of Ferrara, Italy, Secretary of the University, tarrying for a short time in Cairo, was initiated into the Order. He felt greatly impressed with the importance of our institution and is now actively engaged in organizing the first lodge in Italy. The school, which, established and maintained by the lodge, had done so much good, is being revived. Such a school is a necessity, as without it the children of the poor grow up without any religious instruction, in fact, without any instruction at all.

The newly elected officers are: Adolf Raff, President; Marco Goldenthal, Vice-President; Hermann Herzer, Secretary; Salvator Roqueh, Financial Secretary; Leib Friedmann, Treasurer, and Angelo Rosenthal, Guardian.

B'ne B'rith Notes.

On Saturday evening, April 10th, the members of the General Committee of District Grand Lodge No. 1, tendered a banquet to Brother Julius Bien, the President of the Executive Committee of the Order, who left for Europe on April 29th. The banquet was given at the assembly room of the new B'ne B'rith Hall, Lexington Avenue and 58th Street. The beautiful hall was tastefully decorated with choice plants, exotics and floral pieces of every nature; the table was a poem of decorative exquisiteness, and the whole scene was one which testified more strongly than language could to the esteem in which the President of the Order is held by its officers and members. The dinner was a tribute in this direction. There were present Mr. and Mrs. Julius Bien, Mr. Joshua Kantrowitz, the President of the District, and Mrs. Kantrowitz; First Vice-President Adolph Hirsh and Mrs. Hirsh; Second Vice-President Henry W. Cane and Mrs. Cane; Treasurer Solomon Sulzberger and Mrs. Sulzberger; Secretary S. Hamburger and Mrs. Hamburger; and the following officers of the General Committee, with their ladies, consisting of: Mr. William A. Gans and Miss Gans. Mr. and Mrs. Moritz Ellinger, Mr. and Mrs. S. D. Sewards, Mr, and Mrs. Myer Hellman, Mr. and Mrs. Edward J. Graetz (President of the Home), Mr. and Mrs. Dr. S. B. Wolfe and Henry M. Blaskopf. Brother Gans acted as toastmaster. The President of the District was called upon by the toastmaster, who was followed by

Digitized by Google

the guest of the evening, Brother Bien. In his address Brother Bien reviewed the history of the Order from its earliest period to the present date, the influence it has exerted upon Judaism in America, and the position it occupies in Jewish affairs, and indicated the stand it should take in the future; he pointed out the benefits which accrued to Judaism through the institution of lodges in all parts of the country. He admonished his auditors to bear in mind that it is not great numerical strength, as much as earnestness of purpose, that accomplishes great and beneficent results. He also referred to the institution of the lodges in foreign lands, and the great good that they have accomplished and are destined to accomplish. He gave a resume of the work done by the lodges in Germany, Austria and Roumania, and called attention to the fact that no movement, in which our co-religionists are interested, is undertaken in any of the great German or Austrian cities without first consulting the brotherhood. Brother Bien then spoke eloquently and feelingly of his own connection with the Order and in a reminiscent way referred to many incidents in which he was a participant. He also acknowledged and expressed his thanks for the many evidences of kindness and the uniform courtesy which he has received from the entire brotherhood during his career. He closed by referring to his mission to Europe and his intended visits to the Grand Lodges there and the good results which he hoped would be accomplished. At the conclusion of his address, the whole assembly arose and drank to the health of Mr. Bien and Mrs. Bien, and with "drei Hochs" and wished him Godspeed upon his mission abroad. All the members of the General Committee made addresses, and each of them in a most happy vein. The guests sat down at 6.30 oclock and the last toast, which was of a vocal character, in which the whole assembly joined, was given at 11.45. The exercises were enlivened by the inspiring strains of Schwab's Orchestra The service was by Mazzetti.

Mr. Bien goes to Europe on a mission for the Order. The progress made by the lodges of the Order in Europe has been most favorable. The conditions which prevail, however, in the foreign jurisdiction demand that the executive head shall give certain direction to affairs, and his presence is necessary. The Order, which has now three Grand Lodges in Europe, has no endowment feature, but maintains throughout Germany, Austria and Roumania a vast number of charities. It has taken a firm hold upon the Jewish communities in those countries, and is now the most important factor

Digitized by Google

in Jewish affairs. To weld the various links of the Order more firmly and give direction to certain efforts now being made by the brotherhood the presence of the official head of the Order became desirable, and, in response to the demand made for his presence, Brother Bien, though having just celebrated his seventieth birthday, makes this journey in behalf of the Order, in whose ranks he has been a member for nearly half a century, and its chief executive officer for thirty years.

THE lodge rooms in the new building of District No. 1, in New York City, will be handsomely fitted up. A large number of lodges have already engaged the rooms.

BROTHER HENRY GREENEBAUM, of Chicago, left on April 29th, with Brother Bien, for Europe. Brother Greenebaum will accompany the President of the Order in his visits to the foreign Grand Lodges,and to the subordinate lodges in all foreign jurisdictions. Brother Greenebaum has for many years been an active and well-known member of the Order and is a fluent and vigorous speaker, and a master of the German tongue.

BROTHER SIMON WOLF, of Washington, D. C., Vice-President of the Order, has written a biography of Mr. Mordecai Manuel Noah, an American journalist, who in the earlier period of our government's life was honored with several positions of trust by it. To use the author's words, it is "a story of patriotism, Judaism, heroism and philanthropy, all of which elements, along with the characteristics of early American journalism, were so pre-eminently embodied in the life and career of this illustrious American citizen."

AT the first meeting of the Ladies' Auxiliary Society, of the B'ne B'rith, Augusta, Ga., the financial report gave the receipts for the year as $297.30, and the disbursements $266.30, leaving a balance of $31.10. The Orphan Home at Atlanta, Ga., received in donations $150.00. The Secretary, Miss Jeannette Burns, declined a re-election. The following officers were elected: Mrs. I. C. Levy, President; Mrs. S. Lesser, Vice-President; Mrs. J. H. M. Chumaceiro, Treasurer, and Miss Celia Jacobs, Secretary. The Society in the first year of its existence has fully realized the purpose for which it was instituted, to aid the orphan and the poor, and to promote sociability among our people. The monthly entertainments were well patronized and were in every respect a success.

Digitized by Google

THE Ladies' Auxiliary Society, of Isaiah Lodge No. 49, of the City of New York, gave a Domino Party at the Lexington Avenue Opera House, on April 24th, which was a most successful affair. Dancing was kept up until an early hour in the morning. This Society has been most successful in its entertainments and acquisition to membership. It numbers now one hundred members.

THE Touro Infirmary and Hebrew Benevolent Association, of New Orleans, La., held its twentieth annual meeting on March 28th. The income during the past year was $86,863. Of this there is a balance left in the treasury of $2,273.05. The association has 618 members, and received a bequest of $10,000 of W. T. Richards. In the clinical department there were 25,800 consultations held The hospital admitted 756 patients, 77 remain in the hospital, $2,757 were spent for outdoor charity. Mr. H. Marx is the president of the society. A vote of thanks was adopted to the medical staff, those connected with the Infirmary, and to the Independent Order of B'ne B'rith for its support.

BROTHER JONAS HECHT, who was one of the founders of the Order, celebrated his ninety-first birthday on April 6th. He is the oldest Hebrew resident of the City of Norfolk, Va. He was for many years the officiating minister of the Norfolk Street Synagogue, in the City of New York. Brother Hecht, although but recently recovered from illness, is still strong and hearty. His children, Messrs. Jacob, Solomon and Joseph Hecht, and the Mrs. J. B. Lowenberg, D. Lowenberg, A. E. Jacobs and L. Westheimer, with their families, all reside in Norfolk, Va.

THE dance given by the ladies of the B'ne B'rith Auxiliary of Augusta, Ga., under the auspices of Mesdames L. Cohen and Tillie Barnett, was quite a success.

IN speaking of the MENORAH, the *Jewish Review*, of Cleveland, says: "The affairs of the B'ne B'rith are treated of in a most interesting manner."

THE Board of Governors of the Home at Yonkers will celebrate the fifteenth anniversary of the erection of the Home with a Garden Party some time during the month of June. The grounds will be appropriately decorated.

THE members of Isaiah Lodge No. 46, of New York City, will be the guests at a reception tendered to themby the ladies' auxiliary society of the lodge, some time during the present month.

Digitized by Google

BIRMINGHAM LODGE, No. 368, of Birmingham, Ala., gave a fine musical and literary entertainment at the Y. M. H. A. rooms. Mr. Djalma Hausman, of Montgomery, Ala., was the speaker of the evening, and addresses were also made by Past President R. H. Fries and Morris Berk.

THE members of Kishon Lodge No. 193, of New York City, together with their ladies, will pay a visit to the Home at Yonkers during the month of June.

HAR NEVOH LODGE, No. 12, of Philadelphia, paid $75.00 to the B'ne B'rith Manual Training School of that city. This is the last instalment of its contribution of $300.00.

DENVER LODGE, No. 171, of Denver, Col. celebrated the twenty-fifth anniversary of its institution on April 7th. There was a banquet which was followed by a ball at the Windsor Hotel; more than two hundred ladies and gentlemen attended the feast. Former President of District Grand Lodge No. 2, Louis Anfenger, acted as toastmaster and enlivened the introductions with witty sallies. The toasts and speakers were as follows: "Our Lodge and its Charter Members," S. Roser, "Our Silver Jubilee," John Elsner; "The Origin of Our Order," M. Friedman; "Our Young Members," E. A. Silberstein; and "The Ladies," A. Muller; "Our Guests," L. Friedenthal, of Trinidad Lodge No. 293, of Trinidad, Col. After the banquet dancing commenced and was kept up until the early hours of the morning.

The officers of the lodge are: C. Weinberg, president; M. Marx, vice-president; M. Eppstein, secretary; L. Levy, treasurer; A. D. Berow, warden, and E. A. Silberstein, guardian. The committee in charge of the anniversary consisted of Brothers A. Friedman, L Levy, M. Eppstein, C. Weinberg, D. Klein, S. Freedenthal, N. Nelson, A. D. Berow, D. Plessner, H. Ornauer, S. Simon, M. Marx, J. Olcowitch, A. W. Weil, J. Arkush and A. Prince. The lodge distributed a handsome little souvenir book to the guests, which contained a short history of the lodge and the order of exercises.

THE Cleveland Orphan Asylum acknowledges the receipt of $250, being the amount designated to be paid to it from the endowment by the late Aron Cohn, of Gan Eden Lodge No. 110, of Terre Haute, Ind.

Digitized by Google

THE *Jewish Sentiment* says: "We learn with pleasure that several of Montgomery's literary people are competing for the prize offered by the B'ne B'rith, District No. 7, next month. As has been previously announced, the contest is open to any one in the District, and we trust that our readers throughout the State will feel themselves at liberty to enter."

THE Auxiliary affair of the B'ne B'rith lodges of Montgomery, Ala, was given at the rooms of the B'ne B'rith. An excellent programme, literary and musical, was offered, and a goodly attendance greeted it.

BROTHER JOSHUA KANTROWITZ. of Cosmopolitan Lodge, No. 303, of New York, President of District No. 1, has been elected to fill the vacancy on the Court of Appeals of the Order, caused by the death of Morris Goodhart representing District No. 10, (Austria).

THE third quarterly meeting of the Board of Directors and Trustees of the Jewish Orphan Asylum of Districts Nos. 2, 6 and 7 of Cleveland, O., was opened at ten o'clock A. M., April 11th, in the spacious room of the Directors for the transaction of business under the laws of the Institution. Mr. David Adler, President of the Board occupied the chair, Dr. Wolfenstein, Superintendent of the Asylum, acted in his official capacity as Secretary of the Board. There were also present Mr. Buchman, financial Secretary; and Mr. Hays, Treasurer. There were present Messrs. Adolph Loeb and Henry Greenebaum, of Chicago; Samuel Trost, of Cincinnati; Fred Lazarus, of Columbus; David Adler, of Milwaukee, and Kaufman Hays, M. A. Marks, J. Goldsmith, A. Wiener, M. Buchman, Joseph Feiss and Mrs. Kaufman Hays of Cleveland. The special committee appointed at the last quarterly meeting to present resolutions of the Board expressive of its appreciation to Mr. Abraham Hart, of Chicago, who served most faithfully as President of the Institute, reported through Dr. Wolfenstein that the instructions of the Board had been carried out, that the presentation took place at Chicago, at the home of Mr. Abraham Hart in the presence of his immediate family, Mr. David Adler, successor of Mr: Abraham Hart as President of the Asylum, Mr. A. Wiener, Trustee of Cleveland, and the local committee of Chicago, consisting of Henry Greenebaum and Adolph Loeb, Trustees; Messrs. Jacob Rosenberg, Julius Rosenthal, Nelson Morris, E. Rubovitz and Mrs. Bertha Kozminski, Directors. Appropriate remarks had

Digitized by Google

S. B. Wolfe.

Henry W. Cane.

William A. Gans.

Adolph Hirsh

Joshua Kantrowitz.

H.M. Blaskopf.

Julius Bien.

S. Sulzberger.

R. J. Graetz.

S. D. Sewards.

S. Hamburger.

M. Ellinger.

M. Hellman.

Participants in the Banquet and Reception tendered to Julius Bien on Saturday, April 10, 1897.

Digitized by Google

Published by courtesy of the "*American Hebrew News*," of Portland, Oregon.

THE LEHMAN BLUM AUXILIARY, I. O. B. B., OF PORTLAND, OREGON.

Names of the Members: Beginning at the left, those seated are Alexander Gilbert, Jacob Ricen, Milton Davidson, Charles Rybke, M. Marx, W. Ricen. Beginning at the left, those standing are Maurice Asher, Arthur Morris, Harry Marcus, William Goodman and J. Lauterstein. District Number Four was the first Grand Lodge to institute Youths' Auxiliaries.

Digitized by Google

been made by Mr. A. Wiener, Dr. Wolfenstein, David Adler, Henry Greenebaum and Julius Rosenthal, to which very feeling and eloquent replies were made by the honored recipient of the resolutions.

The next order of business of the Board was the report of the Superintendent of the Asylum. At the beginning of this quarter, there were 490 inmates at the Asylum. During the quarter, 5 have been discharged, and 15 have been admitted, making the present number at the Asylum aggregate 500, of which there are 220 girls and 280 boys. This number completes the entire capacity of the institution. The educational work at the Asylum is very satisfactory, although different classes are too much crowded, having as many as sixty children in a class, and a division may become necessary in one or two classes. The health of the children has been good. Preparatory work has been done to introduce electric lights in all the buildings to be substituted for the present gas lights, which will be a great saving of expense. Electric wires have already been laid by one of the teachers of the Manual Training Department, who is an electrician, with the assistance of a number of boys of his class.

The graduating class, which has listed for honorable discharges in July, 1897, numbers 18 girls and 37 boys; of these there are 2 girls and 11 boys from Chicago. The Financial Secretary reported receipts for the quarter of $9,980, and amount expended $13,645. Mr. Adolph Loeb handed in a check of nearly $5,000, amount of annual contributions from Chicago friends of the institution, and reported that there would be a supplemented amount of, say, $500 yet to be collected. This is less than what has been collected heretofore, owing to depression in business.

Messrs. A. Wiener and Henry Greenebaum were appointed a special committee to arrange with the artist, George D. M. Peixotto, to paint the portrait of his father, who was one of the prominent founders of the Asylum. A number of ardent admirers of the late Benjamin F. Peixotto, and to whom his memory is very dear, desire to contribute a portion of the cost of this portrait, and will be given an opportunity to do so. A special committee heretofore appointed to report proper legal steps for the incorporation of the Asylum under the laws of the State of Ohio, subject to all existing trusts, reported a set of resolutions prepared by three prominent attorneys, one each from the three Districts, Nos. 2, 6 and 7, viz: Mr. Leo N. Levi, of Galveston, Texas; Judge Schroder, Cincinnati, and Judge Stein, of Chicago. These resolutions were carefully considered

Digitized by Google

and approved of, and it was resolved that the Trustees and Directors propose to the Grand Lodges of the Districts, Nos. 2, 6 and 7 respectively, the adoption of the resolutions, which are to constitute amendments to the laws of the several Districts. This proposal will be submitted to the respective Grand Lodges at their next annual meeting, which will be convened next month.

Mr. Henry Greenebaum announced during the recess of the session that upon the invitation of Mr. Julius Bien, the President of the Order, he had decided to accompany him on his visit to the Grand Lodge of Germany, which will convene at Berlin on the 16th of May. They will also visit Prague and Vienna, and perhaps other cities abroad where lodges exist. Resolutions of sympathy and condolence were adopted to be transmitted to Trustee Simon Heavenrich, of Detroit, in his great bereavement, occasioned by the death of his beloved wife.

The meeting was an interesting one and conducive to the best interests of the institution. The annual meetiug will take place in July, when several days will be occupied with school examinations and commencement exercises, besides the re-organization of the Board of Directors and the election of general officers of the Board of Trustees. After the adjournment the Chicago Trustees visited the boys and girls of the Asylum at their respective play rooms and were deeply moved by the hearty and happy welcome extended to them by all.

UNITY LODGE, No 273, of San Francisco, Cal., has donated $25.00 to the Boulevard fund of that city.

AT a meeting of a joint committee of the lodges in the city of Boston, Mass., it was decided to have a number of social gatherings in which the members, their families and friends will participate. The first entertainment will be held at Minot Hall. The officers of the Grand Lodge will attend upon the occasion. A musical programme is also to be offered.

DISTRICT GRAND LODGE No. 1, will have its annual meeting on May 30th. This is the first session held in May; heretofore the annual sessions were held in the month of January.

THE Home at Yonkers, N. Y., of District No. 1, is now assuming its summer garb. The surroundings of the Home are a veritable paradise. The lawn fronting the building is a most beautiful specimen of the gardener's art.

Digitized by Google

ARARAT LODGE, No. 13, of Hartford, Conn., is to have an entertainment, both literary and musical, during the coming month.

DISTRICT DEPUTY ADOLPH FLEISCHMAN, of Albany, is actively engaged in the work of propaganda.

"THE Athenæum on St. Charles Avenue, New Orleans, La., was the scene of a delightful entertainment last Sunday evening, given by the lodges of Independent Order B'ne B'rith. The gathering was a large one and representative of local Jewish society. The following was the programme: Piano Duet, J. W. H. Eckert, Miss Minnie Eckert; "Bide Your Time," Adam Geibel, sung by the Arion Society under the direction of Prof. J. Braunfeld; Piano Solo Rigoletto, Verdi-Liszt, Miss Corinne Mayer; Address of Welcome by Hon. Joseph Hirsh, of Vicksburg, Miss.; Baritone Solo, "The Forget-me-Not," F. Von Suppe, Prof. J. Braunfeld; Violin Solo, Simple Aveu, Thome, Mr. E. L. Weil; *a.* Boatman, Row Gently; *b.* B'ne B'rith Ode, Donizzetti, Arion Society; "America," accompanist, Miss Minnie Eckert. The audience had a royal entertainer before them, in Hon. Joseph Hirsh, of Vicksburg, and the people, having heard him, and of him, gathered in goodly numbers to give him welcome. After entertaining his interested hearers for some time, speaking on various subjects, not forgetting to tell of the good of the B'ne B'rith, Mr. Hirsh finally got around to what he termed his hobby. He thought it was time for the Jews of the country to get together and build something here that would perpetuate them. He wanted to see the Israelites, through the B'ne B'rith, build an institute for the betterment of mankind, an institution of learning, so vast as to instantly challenge the world. Mr. Hirsh's address was at times humorous, and then pathetic, and when he concluded he was given quite an ovation. The excellent programme had been carefully prepared, and was most successfully carried out, contributing much to the pleasure of those fortunate enough to be present. The arrangement committee was composed of Messrs. S. H. March, chairman; Joseph Magner, Max Weil, Morris Marks, Nathan Hirsch, L. Dreyfous, G. Aletrino, A. Aschaffenburg, E. H. Gutman, Sol Stern and Arch A. Marx. Reception Committee—Gabe Kahn, chairman; Joseph Trautman, D. Goldstein, Herman Weil, Nathan Dreyfous, S. I. Heineman, Leopold Levy, Sol Lion, H. Neugass, E. Landauer, L. H. Weil, Sol Marx. J. K. Newman, C. Schaefer and G. Adler."—*Jewish Spectator.*

THE B'ne B'rith Orphans' Home of Atlanta, Ga., celebrated its

Digitized by Google

eighth anniversary recently, and the exercises were witnessed by over 500 persons. The exercises were participated in by the children and they performed their part in a manner which reflected credit on themselves and displayed the excellent manner in which they have been trained by those in charge of the institution. The address was delivered by Rabbi Marx in place of Hon. Simon Wolf, President of the Home, who was unavoidably delayed in Washington. Among the strangers present were Messrs. Weil and Herman, of Savannah; S. Lesser, Augusta, Joseph Dannenberg, of Macon. Hon. J. H. Hertz, of Macon, President of the Grand Lodge, District No. 5, was also present and expressed his great satisfaction with the faultless conduct of the Home, and was lavish in his praise of the entertainment furnished by the children.

'THE tribute paid to Julius Bien by the members of the General Committee of District Grand Lodge No. 1, an account of which is given elsewhere in this issue, is one which is well merited and deserved. For thirty years Mr. Bien has been the President of the Order, and through his genius and diplomacy it has been kept free from all entangling alliances, and has been a most important factor in the development of American Judaism. Notwithstanding the evils which beset the endowment feature, which the Order is bound to weather, it stands to-day as a most important body, whose course, if well directed, must needs lead to good results. Humanity is the gainer by the Order's propagation."—*Hebrew Standard.*

THE members of the lodge in Duluth, Minn., gave an entertainment at Kalamazoo Hall. An excellent programme was rendered.

THE annual session of District No. 7, has just taken place at Waco, Texas, too late for a report of its proceedings in this number. The full report will be published in our next issue. We clip the following from a local paper, showing that the delegates will receive a royal reception: "The badges for the B'ne B'rith convention are here, and preparations are going forward by the local lodge, which will make the event a memorable one, both as a lodge session and as a succession of social pleasures. The Y. M. H. A. Hall and Temple Rodef Sholom will be utilized for these gatherings, the only private happening being a lawn fete at the home of Mr. and Mrs. Sam Sanger."

"THE B'ne B'rith is composed to-day, as it has ever been, of

Digitized by Google

the representative Jews throughout the world. The Order has accomplished immense good in the past through its orphan homes and asylums, through the channels of charity, and has been largely instrumental in breaking down the barriers of prejudice, and of planting the seeds of tolerance and of brotherly love, whose monuments of nobleness and charity grace this fair land of America from Massachusetts to Puget's Sound, from the Lakes to the Gulf of Mexico. Stick to the old ship, feed the needy, protect the orphan, and hold up the proud name of this glorious Order."—*Jewish Sentiment.*

BROTHER M. P. STEIN, President of District Grand Lodge No. 4, met with a serious accident recently at Stockton, California, his home. He was riding in a buggy, with his wife, when the animal he was driving stopped suddenly, causing the occupants of the buggy to be thrown from their seats to the ground. Mrs. Stein escaped with a few bruises, but Brother Stein was seriously injured, and for several days the physician in attendance refused to allow anyone to see him. Brother Stein has since recovered from the effects of the accident. Brother Stein had announced a series of official visits to lodges which he was about to make. These have been postponed for several weeks.

THE Library of District Grand Lodge No. 1, in San Francisco, Cal., is enjoying an active patronage.

A VERY interesting meeting of Ebn Ezra Lodge, No. 47, was held on April 20th. There was a good attendance of representative men and two members were initiated. During the good and welfare order of business Bro. Jacob Furth read selections from B'ne Brith Notes of the MENORAH and freely commented on the efforts made by the different lodges in different parts of the country to encourage intellectual advancement among the brethren. Three more initiations are due for next meeting. Among the members initiated, three are physicians and two are well-known merchants.

As usual, Ebn Erza Lodge will be fully represented at the District Grand Lodge meeting which will be held in Indianapolis, May 23d next. Notice was given that the biography of Major Noah, written by Brother Simon Wolf, will be read in Ebn Erza Lodge at an early date. Brother Isidor Bush is reported as very much improved from his last illness. He expects to represent his lodge at Indianapolis.

Digitized by Google

In a number of the lodges throughout the country, during the order of business affecting the Order itself,. the items of B'ne B'rith news contained in the MENORAH are read for the information of the members The B'ne B'rth notes are quite extended, covering the entire jurisdiction of the Brotherhood. They show unmistakable signs of life and activity. The numerous events happening in all parts of the world in the lodges of the Order, give the strongest possible evidence of the vitality existing and the great influence which the Order, by reason of its vast jurisdiction, dotted with lodges, everywhere wields. It would be an interesting feature for the meetings of all lodges to thus make their members acquainted with what is going on in the Order.

DISTRICT GRAND LODGE No. 4, whose jurisdiction covers the Pacific Slope, was the first of the Grand Lodges to organize youths' auxiliary lodges. There are quite a number of them in California, and we present elsewhere the cut of the Lehman Blum Auxiliary, of Portland, Oregon. The District has also adopted a ritual for the use of these youths' lodges.

IN his pamphlet on Mordecai Manuel Noah, better known as Major Noah, Simon Wolf, the author, says : "Major Noah was President of the Jewish Charity Organization of New York City, and when that was merged into a B'ne B'rith lodge he was its first President." Major Noah was Sheriff of New York County of New York in 1822.

ISAIAH LODGE No. 49, of New York City, which has organized a most successful ladies' auxiliary society, is about organizing a youths' auxiliary lodge. It has a large number of candidates already, who are to be the organizers of the lodge.

ACHIM LODGE, No. 175, of St. Louis, Mo., will celebrate its twenty-fifth anniversary in July ; Ephraim, No. 183, of Toledo, O., in September; Kansas City, No. 184, of Kansas City, Mo., in October, and Noah, No. 185 of Hoboken, N. J., in September B'ne Chajim, No. 177 of Cumberland, Md., Bay City, No. 178 of Bay City, Mich., Keokuk, No. 178 of Keokuk, Iowa, Humboldt, No. 180, of Ottowa, Oriental, No. 189 of Chicago, Abraham Lincoln, No. 190 of Bloomington, Ill.,will reach the twenty-fifth year of their institution during the present year.

DR. E. M. FRIEDLEIN, who was formerly one of the presiding officers of District Grand Lodge No. 1, and one of the most active

Digitized by Google

members of the Brotherhood during his time of service, is about celebrating the ninety-first anniversary of his birth.

BRO. SOLOMON SULZBERGER, who is the Honorary Secretary of the Executive Committee and Treasurer of District Grand Lodge No. 1, is the dean of the general committee of the latter District. He has been a member of the committee nearly twenty-seven years.

BESIDES the Lodge in Munich, in Germany, which has just been installed, there will be at least three or four additional lodges instituted in various cities of Germany shortly.

THE annual meeting of the B'ne B'rith Club will be held at its club house in New York City on May 3d. The officers will present their reports and the election of officers will be held. A number of amendments to the Constitution will also be voted upon.

BROTHER JULIUS BIEN, the President of the Executive Committee, and Mrs. Bien and Henry Greenebaum, of Chicago, and Mrs. Greenbaum, left for Europe, on the Normania, on April 29th. Among those present to bid the brothers Godspeed were Brothers J. Kantrowitz, S. Sulzberger and William A. Gans. Brother Bien will probably remain abroad until October.

THE regular season of the B'ne B'rith Club, of New York, was closed by an "Apron and Necktie Party," on Sunday evening, April 25th. The entertainment was largely attended and in every way a success. The ladies furnished aprons and neckties to match. A prize was given for the most original apron and necktie.

THE alterations in the new building for District No. 1, in the City of New York, are now going on. The handsome edifice will undergo internal changes. The rooms for lodges will be neatly furnished and the necessary changes are to be hurried along as quickly as good workmanship will permit.

THE members of Chananiah Lodge, No. 165, of New York, together with their ladies will visit the Home at Yonkers during the month of June.

BROTHER JACOB WIENER of Arnon Centennial Lodge No. 39, who died recently, was for many years an active member of the Order. He was for more than fifteen years a member of the Committee on Intellectual Advancement of District No. 1 and a member of the Committee on Library of the Maimonides Library of District No. 1. He was sixty-three years of age and a native of Prague, Austria.

Digitized by Google

LANCASTER LODGE No. 228, of Lancaster, Pa., has contributed $100 to the B'ne B'rith Manual Training School, of Philadelphia, Pa.

THE Court of Appeals of the Order, has ordered the following minute to be made upon its records: "It is our sad duty to make minute upon the records of this Court of the death of our associate Morris Goodhart, late of the City of New York, representing the Tenth District of our Brotherhood. In his death the Order has lost one of its most earnest, zealous and faithful co-laborers—one who was ever ready to respond to the call of duty—who has served the Order in various official stations, in each of which he has earned its thanks. He was a gentleman of sterling worth, and of brilliant qualities of heart and mind, a warm friend and a most congenial companion. As a member of this Court he has discharged his duty with impartiality and fidelity, and in his memory it is ordered that the above minute be made. JOSIAH COHEN, Pres."

An attested copy of the foregoing minute was transmitted to each member of the Court, the Executive Committee of the Order, and to each of the ten District Grand Lodges. It is handsomely printed and worthy of preservation.

THE Ladies' Auxiliary Society No. 1, of Isaiah Lodge No. 49, of New York, will visit the Home at Yonkers,together with its friends during the month of June.

A MOST enjoyable entertainment was given at the National Rifles Hall, Washington, D. C., by Argo Lodge, No. 413, for the benefit of the Jewish Orphan Asylum at Atlanta, Ga. The programme included some of the best professional and amateur talent in that city. Goodman's orchestra rendered excellent music. Dancing following the musical programme.

REPORTS presented at the meeting of the Governing Committee of the B'ne B'rith Manual Training School of Philadelphia, showed the school was making favorable progress. There are forty-eight pupils in regular attendance, divided into four classes The record of attendance showed that the classes do not average more than one absence and lateness in a session. Work in the two advance classes, both in mechanical drawing and wood-working, shows considerable skill. "Gouging" is the latest exercise in the latter branch, and perspectives are continued in the former. It was determined to add a new department for advance pupils, viz.: tin-

Digitized by Google

smithing and metal working. This will be conducted on Friday afternoons, by the Superintendent, Mr. Hetzel. A standing committee on securing positions for qualified pupils in trade-shops was appointed, consisting of Messrs. E. L. Rothschild, H. S. Friedman and Adolph Platosky.

THE Past Presidents' Association of District Grand Lodge No. 4, gave its first ball in honor of the installation of the new officers on April 29th, at B'ne B'rith Hall, San Francisco, Cal. The following constituted the Committee of Arrangements: S. H. Simon, Emil Deutsch, Herman Gutstadt, M. Kollman, Edward Bare, Louis Cohen, H. Lesser, Louis Friedlander and H. Kaufman. The ball was largely attended, and a social success.

THE General Committee of District Grand Lodge No. 1 has adopted resolutions respecting the death of the late Brother Morris Goodhart, a copy of which will be presented in engrossed form to the family.

PRESIDENT J. KANTROWITZ and Brothers S. Sulzberger and Edward J. Graetz will attend the joint meeting of the Boston Lodge on May 2d; and Adolph Hirsh, 1st Vice-President, and M. Ellinger will address the members of Ararat Lodge, Hartford, on the same day.

PRESIDENT M. P. STEIN, of District Grand Lodge No. 4, has entirely recovered from his recent illness.

CREMIEUX and Columbia Lodges, of San Francisco, had a joint meeting, on which occasion the Grand Officers, headed by Grand President Stein, paid an official visit.

THE Committee on Intellectual Improvement of District No. 4, in conjunction with a special committee of the Past-Presidents' Association, held a meeting recently at the B'ne B'rith Hall. Brother Tausky presided. It was resolved to give an intellectual and musical entertainment on May 18th in the large hall, lower floor. The principal feature of the evening will be a debate on the subject, "Is a University Education Essential to a Successful Business Career." Four able members of the Order will handle the subject, *pro* and *con*. Music both instrumental and vocal will make up the programme, also a short address by the Grand Orator, Lucius Solomon.

Digitized by Google

Domestic Notes.

THE Jewish Educational Society, of San Francisco, was called into existence recently. The object of the society is to give religious instruction to a large number of children unable to attend the Sabbath-schools of the established congregations. The dues for membership are of a nominal character and the Educational Society should and will undoubtedly receive the support its claims deserve. The following gentlemen were elected directors at the general meeting: Jacob Greenebaum, President; Julius Kahn, Vice-President; D. Samuels, Treasurer; Secretary, Wallace A. Wise. Messrs. E. I. Wolfe, Jacob Wollner, Col. H. P. Aush, M, J. Lyon, M. H. Wasserwitz, I. J. Ascheim, Joseph Rothschild and Ben. Harris,. Directors. Rev. Dr. Jacob Voorsanger, Rev. Dr. Jacob Nieto and Rev. M. S. Levy were added as an Advisory Board.

AT the annual meeting of the Congregation B'nai Jeshurun, Paterson, N. J., on Sunday afternoon, the Hon. Nathan Barnert was unanimously elected president of the Nathan Barnert Memorial Temple.

THE Congregation Benai Abraham, of Washington Street, Newark, N. J., has purchased the corner of High Street and Thirteenth Avenue for the purpose of building a new synagogue. This congregation is the oldest orthodox in Newark.

POLICE COMMISSIONER ANDREW D. PARKER delivered a lecture at the fourth anniversary of the Educational Alliance, held in the Hebrew Institute in East Broadway, New York, recently. His subject was "Political Life in American Cities."

RABBI GUSTAV GOTTHEIL, of Temple Emanu-El, New York, is about to celebrate his seventieth birthday.

REPRESENTATIVE FITZGERALD, Massachusetts, introduced the following resolution in Congress recently: "Resolved, that the Secretary of State be requested to demand from the Russian government that the same rights be given to the Hebrew American citizens in the matter of passports as now are accorded to all other classes of American citizens, and also to inform the House of Representatives whether any American citizens have been ordered to be expelled from Russia or forbidden the exercise of ordinary privileges enjoyed by the inhabitants because of their religion."

Digitized by Google

THE Daughters of Beth Israel, of the congregation in Philadelphia, presented to it the sum of $2,000 being the net receipts of the recent bazar held by them.

A SUNDAY School has just been organized by Temple Emanu-El at Roanoke, Va.

THE United Hebrew Charities, of Chicago, has been compelled to close its doors against further work until October 1st, except only in cases of extreme necessity. Over $25,000 has been received and expended in relief work of this organization since October 1st, 1896.

THE Year Book of the Central Conference of American Rabbis has been published. It contains the proceedings of the sessions held at Milwaukee in July last, including the addresses and papers presented on that occasion.

THE Daughters of Israel, of Cleveland, O., through their president, Mr. H. Blahd, have donated $1,000 to the building fund of the Y. M. H. A.

ACCORDING to their annual custom the students of the Hebrew Union College, the faculty and members of the Board of Governors of that institution and representatives of the Union of American Hebrew Congregations assembled at the College recently, to celebrate the seventy-eighth birthday of President Isaac M. Wise. In addition to the above the immediate family of Dr. Wise were present. At the conclusion of the programme of exercises, which was of a literary and musical character, all present repaired to upper rooms where a luncheon was spread. A number of toasts were given and responded to. President Julius Freiberg of the U. A. H. C. was the first speaker, Rev. Dr. M. Mielziner then spoke and he was followed by Dr. D. Philipson, Rev. Charles Levi and Mr. Harry Weiss, class of 1897, H. U. C.

THE Y. M. H. A. of New York has taken possession of its new home, No. 861 Lexington Avenue, the gift of Mr. Jacob H. Schiff, preparatory to undertaking the necessary alterations.

THE Milwaukee Jewish Mission, an industrial school for girls and boys, which has been conducted the past year once a week, after school hours, in the vestry room of B'ne Jeshurun Temple, has proven so great a success that it will be continued. The object of the mission is to teach those who attend the philosophy of helping themselves.

Digitized by Google

AT the annual election of the Washington, D. C., Hebrew Congregation, Rev. L. Stern was re-elected for five years. The officers are as follows: President, Henry King, Jr.; Vice-President, P. Peyser; Treasurer, Jacob Eiseman; Recording Secretary, Adolph Adler; Financial Secretary, S. N. Meyers. Members of the Board: B. Solomon, J. Sondheimer, Meyer Loeb and L. Heilbrun.

INCIDENT to the exercises attending the seventy-fifth anniversary celebration of the Western University, Pittsburgh, Pa., held recently, was the dedication of the Emma Kaufman Clinic. The exercises were held in the lecture room of the West Penn Medical College. The idea of erecting this monument of education to the memory of a loving wife and mother was conceived by Rev. Dr. L. Mayer and carried into execution by the liberal donation of Mr. Isaac Kaufmann. Hon. Josiah Cohen delivered the dedicatory address, Dr. C. B. King spoke in behalf of the University, and Rabbi L. Mayer delivered the closing prayer.

ABOUT two hundred and fifty persons attended the annual meeting, at Temple Emanu-El, of the Society for the Aid of Jewish Prisoners, whose ultimate aim is the erection of a Jewish juvenile asylum. The programme was varied and of interest. The meeting was successful, and some enthusiasm was manifested. Commodore Elbridge T. Gerry donated $250 to the Society.

THE Educational Alliance purposes holding an art exhibit at the Institute Building, corner of East Broadway and Jefferson Street, New York, beginning on May 1st and lasting until May 23d. This is the fifth effort on the part of an educational institution in this city undertaking a free exhibition in the lower section of the city. The Alliance this year will have the co-operation of the following committee to assist in the selection and arrangement of pictures: Messrs. J. Wells Champney, H. Siddons Mowbray, J. G. Brown, Carroll Beckwith, Joseph Evans, Francis C. Jones, I. A. Josephi, Mrs. Dora Wheeler Keith. The wealthiest citizens have sent in the pictures that they intend to lend: amongst them are Morris K. Jessup, Frederick Vanderbilt, Charles W. Gould, Jacob H. Schiff, Meyer Lehman. Mr. Benjamin Tuska is Chairman of the Committee on Exhibit. His assistants are: Messrs Sidney Blumentha Morris W. Benjamin, Philip J. Goodhart, Prof. Edwin R. A. Seligman, Felix Warburg and Lee Kohns.

Digitized by Google

THE Jewish Publication Society has recently issued an appeal for contributions towards the building up of a "Permanent Fund," to enable it to carry on its work.

THE board of education of Chicago changed the name of the Humboldt school to the Bernhard Moos school. Mr. Moos died in 1895. He was a resident of Chicago for many years and served the city long and faithfully in his capacity as a member of the public library board. Mr. Moos was the chairman of the building committee and to his efforts mainly is due the magnificent new building of the public library on the lake front which will shortly be opened.

DR. EMIL G. HIRSCH conducted the vesper service at the University of Chicago. The subject of his address was "The Influence of a Great Personality." He took his lesson from the life of the prophet Isaiah.

THE strawberry festival of the Young Men's Hebrew Association, will be at Lenox Lyceum, Saturday evening, May 8th. The committee consists of Mmes. I. N. Spiegelberg, Lazarus Kohns, Lewis May, Oscar S. Straus, Simon Borg, L. J. Reckendorfer and Philip Goldsmith. One of the features of the evening will be a musicale. The committee will be assisted during the evening by a large number of ladies.

BENJ. F. TELLER, Secretary of the Hebrew Charity Ball Association, of Philadelphia, reports that the net proceeds of the Hebrew Charity Ball, held on February 23d, amounted to the sum of $12,922.71, and that Alfred Curtin Hirsh, the Treasurer of the Association, has distributed the same as follows: To the Jewish Hospital Association, $3,776.00. to the United Hebrew Charities, $3,658.00; to the Jewish Foster Home and Orphan Asylum, $3,540.00; to the Orphans' Guardians, $826.00; to the Hebrew Educution Society, $422.71; to the Jewish Maternity Association, $300.00; to the Young Women's Union, $300.00; to the Association of Jewish Immigrants, $100.00.

THE *Hebrew Union College Journal*, Cincinnati, issued a special number in honor of Rev. Dr. Wise's 78th birthday. It contains a Hebrew poem, an excellent portrait of Dr. Wise, a history of the Hebrew Union College, and other subjects of kindred interest.

THE following amounts were collected in Chicago, and forwarded to the Alliance Israelite Universelle in Paris. Temple Sinai, 644 francs, Touro Synagogue, 520 francs, Gates of Prayer, 60 francs.

Digitized by Google

HON. JOHN WANAMAKER delivered an address before the Alumni of the Temple Keneseth Israel, of Philadelphia, on April 10th. A musical programme followed the address, and a reception was tendered to Mr. Wanamaker after the close of the entertainment.

THE sum of $9,200 was realized by the McCulloh Street Synagogue Fair recently given at Lehman's Hall, Baltimore.

MR. SIDNEY BACHARACH, of Hartford Conn., was elected Councilman of the Second Ward.

MOSES A. DROPSIE, President of Gratz College, Philadelphia, has appointed Mr. David Sulzberger Custodjan of the College Library.

THE President of the United States has appointed Bernard Bettman, of Cincinnati, to be collector of internal revenue for the district of Ohio.

PROF. SABSOVICH has been elected a member of the Board of Education of Dennis Township, near Woodbine, N. J. A company of riflemen, to be organized according to the military code of New Jersey, has been formed among the young men of Woodbine, Lieut. Miller, of the New Jersey militia, being in command. The first parade in their uniform, with drum and fife corps, will take place on the 4th of July.

DR. GROSSMAN, of Detroit, is member of the Executive Committee of the Citizens' Committee to receive the delegates to the forthcoming sessions of the American Association for the Advancement of Science, which will be held in Detroit in July. Mr. David E. Heineman has been appointed Secretary of the Entertainment Committee.

AT the East Side Evening High School) in the City of New York) exercises, held at the schoolhouse recently, nine of the ten prize-scholars, who were also the essayists, were Hebrews. There was an immense audience present, including the President of the Board of Education and many commissioners. Mayor Strong attended the reception, accompanied by ex-Commissioner Julius Harburger. Addresses were made by Mayor Strong, President Knox of the Board of Education, Julius Harburger, and others. Wm. C. Hess is the Principal of the School.

THE Jewish women of Greenville, Miss., have formed a Jewish Women's League.

Digitized by Google

THE ladies of the Temple in Savannah, Ga., gave a tea recently for the benefit of the Temple.

THE new Temple in Little Rock, Ark., will be dedicated in May.

THERE was a large audience at the last meeting of the Jewish Alliance in the Assembly Hall of the Temple Emanu-El to greet the Rev. Dr. Lyman Abbott, of Plymouth Church, Brooklyn, who had accepted an invitation to address the meeting. An excellent musical programme preceded the remarks of Dr. Abbott. The doctor made an extemporaneous address, in which he talked about the Old Testament, but did not touch on the critical interpretation of any part of it.

THE youngest notary public in the world was sworn in by County Clerk Chinn in Lexington, Ky., recently in the person of Garfield Arthur Berlinsky, a fifteen year old Jewish boy of that city. His father was an old friend of Dr. S. Wolfenstein, President of the Hebrew Orphans' Home at Cleveland, O., and the boy was educated in that institution, graduating therefrom in July, 1895. He learned shorthand under Prof. Day while at the Home.

AT a special meeting of the Board of Managers of the Hebrew Sheltering Guardian Society Orphan Asylum of New York, Mr. Samuel D. Levy was elected President of the Society in place of Morris Goodhart, deceased.

THE annual meeting of the Sinai Congregation, of Chicago, was attended by some two hundred members. The annual budget of about $27,000 was passed, including $1,400 for pensions, $600 for the West-side Sunday-school and $450 for students' fund. All of the officers were re-elected excepting Recording Secretary, Mr. G. Binswanger being elected to that position. The officers are: President, Albert Fishell; Vice-President, Leon Mandel; Recording Secretary, G. Binswanger; Financial Secretary, Julius Loeb; Treasurer, B. Mergentheim; Executive Board, Joe Cohn, Gus M. Greenbaum, Adolph Nathan and Martin Barbe. The report of the executive board of the congregation shows a membership of 339, pew-renters 91, total active participants 430.

THE new temple at Washington, D. C., which is about to be built, will cost about $70,000.

JACOB TRIBER, of Helena, Ark., has been appointed District Attorney for Arkansas by President McKinley.

Digitized by Google

A MILK and Ice Fund has been organized by the Council of Jewish Women in Baltimore. During the summer months these articles are to be distributed among the poor.

MR. MAX POTTLITZER has been appointed one of the Police Commissioners of Lafayette, Ind.

AT the annual meeting of the Har Sinai Congregation, of Baltimore, Md., the following officers were elected: Mr. Levi Witz, President; Mr. Edward Hollander, Vice President; Mr. Louis B. Kohn, Treasurer; Mr. D. Kemper, Secretary; Mr. Moses Brenner, Financial Secretary; Messrs. M. Oppenheim, Wm. S. Wolfe, Wm. Deiches, M. Hollander and S. J. Harman, Board of Trustees. Mr. William S. Rayner was chosen as Honorary Life President, in honor of the many valuable services that he has rendered the congregation in the past years.

THE Y. M. H. A. of Louisville, Ky., has 375 members. The gymnasium has brought about 100 Gentile members to the Association The following were elected officers for the ensuing year: President, Mr. Isaac W. Bernheim; Vice-President, Mr. Isaac Seligman; Treasurer, Mr. Henry Levy; Recording Secretary, Mr. Charles Weinstock; Financial Secretary, Mr. Sam. Kaufman; Directors, Messrs Joseph Cohen, Sam. Solomon, Ben. Washer, Jos. B. Washer, S. A. Lederman, Isidor Rosenbaum and Henry Bakrow.

THE Congregation Adas Israel of Henderson, Ky., has become a member of the Union of American Hebrew Congregations.

IN voting its annual budget, $600 was set aside by the Sinai Congregation, of Chicago, for the West Side Sunday-school, an institution which is of great benefit to the children of the Russian quarter. The sum of $450 was also voted as a fund for the aid of worthy students.

The seventy-fourth annual meeting of the Hebrew Benevolent and Orphan Asylum Society was held on Sunday morning, April 25th, at the institution, Amsterdam Ave. and 137th St., N. Y. Pres. Emanuel Lehman, in his report, stated that the institution cares at the present for 478 boys and 345 girls, the total of 823 as against 760 at the same period last year. The health of the children is excellent. The Committee on Employment have recently placed four boys in the agricultural school at Woodbine to learn farming, several boys have been apprenticed as plumbers, others to furnace, grate and tile manufacturers, and one to architectural iron works. Two attend the City College, one Columbia College. One graduates this year from the Normal College, and three of the former inmates are at the Hebrew Union College in Cincinnati, preparing for the ministry. Twelve of the pupils attend the Hebrew Technical Institute. The Cadet Corps and the Band composed of the boys have made excellent progress, and were to take part at the dedication of the Grant Monument. The President stated that the Society

Digitized by Google

had appropriated $30,000 this year for the purpose of the United Hebrew Charities, instead of $25,000 as heretofore, because of the severe straits in which the Charities found itself.

The Committee on Orphans' Estate, he said, held the sum of $10,934, in various little sums that had been inherited, given to or earned by children in the institution, and under a recent act of the Legislature the Society can now act as guardian for their wards.

The receipts of the institution from all sources were $171,874.33, which included $36,490 from membership dues, $18,158.17 interest, $78,656.13 from the Comptroller, $18,044.40 from donations. Legacies $4,029.22 and from rentals $11,429 07. The total outlays were $225,793.64, showing an excess above receipts of $53,919.31. The outlay included $106,110.81 for maintenance, $30,000 for the United Hebrew Charities, $3,000 for the Hebrew Technical Institute and $74,720.41 towards the new building.

The President impressed upon the members the fact that the Society has a double function, not alone conducting the Orphan Asylum, but also benevolent work. Of the $36,000 received for membership $33,000 was paid to the United Hebrew Charities and the Hebrew Technical Institute, leaving for the purpose of the Asylum $3,000 only from this source of income. He took the occasion to correct an erroneous impression that is abroad that the Hebrew Orphan Asylum is liberally provided for with funds, and it was due to this impression that they had only a membership of 3,073, while they should have at least 5,000. The increased income from that source would enable them to carry out many plans that they have in view for better fitting the inmates for the struggle in life.

The President spoke of the outstanding bonds of the Asylum, amounting to $307,100, on which interest was being paid. He hoped that as time ran on some of the holders of these bonds would donate a part of their holdings to the Society, thus reducing their indebtedness and saving the item of interest.

Mr. Lehman referred very feelingly to the monument erected to Mr. Seligman a few days before the annual meeting of last year. He spoke also of the increased accommodation that the Asylum was compelled to provide, because of the growth of the depending class on the community, due to the large immigration of recent years, and these wings have been constructed at a cost of $238,785.51, in spite of the depressed condition of business, because of that abundant faith in the support of the community and the absolute need for the increased accommodation, twelve hundred being the number that can now be housed if the full capacity of the institution is tested. He referred to the gymnasium, the gift of Mr. and Mrs. S. Klingenstein, and also to the arrangement of play rooms for the girls and boys, where, when not engaged in studies, they can come and enjoy themselves in innocent amusement, much as they would in their own homes, if they had them.

The President expressed thanks to the retiring Trustees, Messrs.

Digitized by Google

Solomon Ranger, I. B. Kleinert and Moses Newborg, who declined a re-election, for the faithful services they rendered and their hearty co-operation with the Board. The report closed with warm thanks to Dr. and Mrs. Baar for their ever faithful and watchful care over the children. Mr. Lehman was cordially applauded at the conclusion of his report.

Mr. Henry Rice, President of the United Hebrew Charities, read the report of his committee, showing the work that was done by the United Hebrew Charities, and the severe strain to which the Society was put during the present winter. He was followed by Mr. Myer Stern, who read the report of the Board of Governors, and by Mr. A. Wolff, who read the Treasurer's report. Mr. James H. Hoffman outlined the work of the Hebrew Technical Institute, as the Chairman of the Committee on Technical Schools, after which Mr. H. S. Allen read the report of the Committee on Education, and was followed by Dr. Baar, the Superintendent of the Asylum. Dr. Baar's report was an exceedingly interesting document, detailing the work of the institution. He said that the completion of the new wing was most fortunate and timely, in that it enabled the Asylum to care for a large number of the children, who through the failure of the Deborah Nursery to care for them would have been unprovided for otherwise. The greater part of the children were born in New York, they enjoyed excellent health, and were so entirely free from all sickness that there was but one case to report, and that ended fatally in June last. He seemed to feel that a special providence presided over the Asylum, and could not find words strong enough to express his gratitude to the great Almighty. 336 children attend the Grammar School at 129th Street, and out of eleven grammar classes, ten are headed by their boys, and in eight of the ten classes of girls their children stand number one. He noticed a remarkable improvement in the children who attended the Hebrew Technical Institute. They are very fond of the school and devoted to their teachers. He noted that not only was the progress in mechanical labor and aptitude, but that their minds were broadened, their intellect sharpened. The religious and moral instruction of the children is looked after in the building. Stenography and type-writing as well as book-keeping are taught; the former being particularly fortunate in securing good positions for girls and boys who have been in the institution. He had at first been opposed to the introduction of the gymnasium, as smacking something of luxury, but he had by personal observation seen the good done by it in developing the body, strengthening the muscles, and in the more erect bearing of the children, and had come to be one of its greatest admirers.

As to the girls and boys who had left the institution, numbering in all 443 boys and 203 girls, they are engaged in every variety of occupation: as merchants, mechanics, professional men, as bookkeepers, stenographers, cooks and trained nurses. Of the recent graduates, there are some apprenticed as plumbers, others studying

Digitized by Google

farming, and two of them who had graduated from the City College are now teachers. It is a pleasing fact, the Superintendent states, that so many of the children after leaving the institution become the support of their surviving parents and of brothers and sisters. He instanced a widow who had three children in the institution, a son and two daughters. The former as a cutter earns $20.00 weekly, and the latter $14.00 between them. Another widow with a son and a daughter, earning $35.00 between them; a widower who had four children in the institution, three of whom are now earning $35.00, thus enabling, after a few years' absence from home, the building up of a family life; and in many cases they support younger brothers and sisters, in one case enabling a member of the family to attend Columbia College.

Dr. Baar stated, for the benefit of those who raise the question as to whether the girls are given any domestic education, that, excepting as to cooking, the larger part of the household work is done by the girls. There are in the entire institution only about three dozen persons engaged as help in all departments, from cook to porter, and these would not be able to do all the work. The girls make 600 beds before their breakfast, set the tables for the meals, do all the sewing, darning, dusting and cleaning, and dress three hundred of the infant children before going to school. All the mending of the girls' wardrobe is done by the girls, in fact none of the work mentioned is done by the hired help at all. Of course where there is so much light there is also shadow, said the Superintendent; while the greater part of the children are good and obedient, there are others who require constant watchful attention, because of lack of truthfulness, breach of honesty in little things, and their destructive natures. Dr. Baar paid a worthy tribute to the President of the institution, Mr. E. Lehman, for the gift of $100,000 that he had made for the benefit of former inmates of the institution.

Mr. Jacob H. Schiff said that he had heard with much regret that the income of the institution from patrons and members amounted to only $36,000. It was, he said, perhaps the smallest income from that source of any of the large institutions, and was, indeed, no credit to the Jews. Yet, from Superintendent Baar's report it appears that the increase in the number of inmates is 50 to 60 per cent. We hear much, said Mr. Schiff, that the Jews of New York were overtaxed. He didn't believe it. It was a libel against us to state of the 350,000 Jews in this city that they are not able to take care of those who require it. The cry does not come from those who are taxed; but from those who are not Those who do not give should come forward and help us support our institutions.

The Orphan Asylum spends $33,000 of its $36,000 received from membership, outside of the institution. The time was coming rapidly, he feared, when the trustees would have to take from the sacred funds that are held in trust by the Asylum, in order to meet

Digitized by Google

the deficiency in their income. More work must be done by the officers in coming before the public for support.

Mr. Samuel D. Levy, the President of the Hebrew Sheltering Guardian Society, seconded Mr. Schiff's motion to tender a vote of thanks to the President and Superintendent, and added that such men as Lehman and Schiff cannot be spared; we have too few of them. After adopting the motion by a rising vote the meeting adjourned.

The officers are: Emanuel Lehman, re-elected President for a second term; Henry Rice, Vice-President; A. Wolff, Treasurer, and Myer Stern, Secretary. The Board of Trustees is now composed of M. Tuska, Henry Newman, Henry S. Allen, Julian Nathan, Simon Schafer, Edward Lauterbach, Theodore Seligman, Alfred S. Heidelbach, James H. Hoffman, N. Necarsulmer, Louis Stern, Oscar S. Straus, Sigmund J. Bach, Solomon Moses, A. E. Goodhart, Moses Newborg, Sigmund Rosenwald, Ansel Weinberg, Max Ottinger and Theodore Obermayer.

Foreign.

ENGLAND.

MRS. J. M. MONTEFIORE and Sir Francis Montefiore have set apart a piece of land on their estate at Worth, on which it is Mrs. Montefiore's intention, in commemoration of the Queen's Diamond Jubilee, to erect a parish room and workmen's club, for the benefit of railway servants and parishioners generally, to be used without distinction of creed or politics.

WE never fully appreciated the value of a kiss till we read the remarks of the *Jewish Chronicle* about the public examination of the Jews' Deaf and Dumb Home. The Mayor of London placed at the Committee's disposal the newly decorated hall at the Mansion House, and otherwise made things pleasant. "If there was one feature of the proceedings," notes our contemporary, "more than another, calculated to add to the homely interest of the situation, it was the graceful action of the Lady Mayoress, who, in distributing the prizes, impressed upon the cheek of every girl the hearty kiss of genuine sympathy and kindness."

COLONEL ALBERT E. W. GOLDSMID of the 41st Regimental District at Cardiff, has been appointed Assistant-Adjutant-General of the Thames District in England.

FRANCE.

M. BLOCH, President of one of the Chambers of the Cour d' Appel of Paris, lately died of influenza, at the age of fifty-eight. The deceased, who was a former Vice-President of the Alliance Israelite, was highly respected, and his early death is very much regretted.

Digitized by Google

M. ARON, Deputy Mayor of the Second Arrondissement of Paris, was elected delegate to the Central Consistoire by an overwhelming majority over his opponent, Dr. Metzger. The election of M. Aron, the official candidate, says *Le Matin*, is of special significance. It shows the profound attachment of the Parisian Jews to their traditions, and their firm will not to permit any one to touch a stone of the symbolic edifice.

BY a decree of President Faure, a new Council of the Paris Observatory has been appointed for three years. Three Jews are members, viz., M. Maurice Loewy, the Director of the Observatory, M. Maurice Levy, Professor at the College of France, representing the Minister of Education, and M. Phillippe Leon, Director of the Hydraulique Agricole, representing the Minister of Agriculture.

M. DRUMONT is beside himself with rage. He made a violent attack, in a recent issue of his paper, on M. Pechenard, the new Rector of the Catholic Institue of Paris, because this gentleman, a man of broad-minded views, had invited the distinguished political economist, M. Anatole Leroy-Beaulieu, to lecture to the students on anti-Semitism.

GERMANY.

DR. MORITZ ELSTATTER celebrated his seventieth birthday on the 11th ult., at Carlsruhe. He was from 1868 to 1893 Finance Minister of the Grand Duchy of Baden, and is the only Jew who has held rank as Minister in any of the States comprising the German Empire.

A JUBILEE-BOOK in honor of the twenty-fifth anniversary of the "Lehranstalt fuer die Wissenschaft des Judenthums" of Berlin, is to be published in May. Among the prominent scholars who have been asked to send in for publication in this work a list of their books and contributions to Jewish literature, is Dr. Emanuel Schreiber, rabbi of Toledo, Ohio. He was also invited to contribute an article to the Jubilee Journal in honor of Professor Steinthal's twenty-fifth anniversary as professor of said institution.

BARONESS DE HIRSCH has presented to the City of Munich the sum of 1,200,000 marks ($300,000), the interest of which is to be used for the assistance of poor women in confinement and needy convalescents. The Baroness desires that no distinction between creeds be made, and that the Administration of the fund is to be placed into the hands of delegates elected by the various religious organizations of the town.

WENGG, of Munich, whose exploits are already well-known, has once more been fined. This time he has to pay a fine of 80 marks for advising his party to use a certain vermin-destroyer for the extermination of the Jews. Both the Public Prosecutor and the defendant appealed, the former because of the inadequacy of the punishment, and the latter thinking it too severe. The appeals were dismissed.

Digitized by Google

HERR JULIUS FRIESLANDER, principal reader of the Israelitische Religious Gesellschaft in Frankfort-on-the-Main, celebrated a few months ago a jubilee of forty years of work. Still further to mark the auspicious occasion, he has since been presented with the Crown Order of the Fourth Class.

HOFRATH DR. GRUENHUT, Professor at the University of Vienna, has been created by the Emperor a member of the House of Peers.

PREPARATIONS are being made for the holding of a representative Zionist Congress at Munich, on August 25th next. The preliminaries have been settled by well-known European Zionists, prominent among whom is Dr. Th. Herzl, who, as many others, has been struck with the necessity for combining the several Zionistic movements, and for giving shape and direction to their ideas. The following topics will be deliberated upon: (*a*) The position of the Jews in all countries in which they reside (one representative to report upon each country) with statistical information on the economical, social, and political situation. (*b*) Reports on the colonization movements. (*c*) The Chaluka. (*d*) The Emigration Question. (*e*) Agitation: methods, funds, etc.

RUSSIA.

THE Russian Government has just revived a decree, issued more than half a century ago, and which has been permitted to fall into oblivion. According to the terms thereof, Jews are absolutely debarred from living in Siberia. To those in whose minds the name of Siberia has always been associated with ideas of cruel exile and terrible penal servitude, the calling into existence once more of this obsolete law will appear in the light of a boon rather than as a hardship.

MM. B. HALPERIN, of Kieff, Russia, has presented the munificent gift of 10,000 roubles for the erection of a polytechnic institute.

M.M. ZEICIVRIM has presented a site at a cost of 24,000 roubles, for a Jewish hospital at Kieff.

FOR the erection of a technical school in Odessa, Baroness de Hirsch has given 40,000 roubles, and MM. H. Mendelvitch and Goldenberg (St. Petersburg) have respectively presented 30,000 and 26,000 roubles.

IT is again rumored that all the Jewish charities of Russia are within one year to draw up a code of rules for their guidance, which is to be submitted for ratification to the Government. All institutions not having any rules by that period will be declared illegal.

HERR LEON BRODSKY recently offered to the municipality of Kieff the sum of 120,000 roubles for the establishment of a people's bank, which would enable artisans and small traders to contract loans at a reasonable interest. Owing, however, to the Municipal Council's resolution that no Jews were to take part in the admini-

Digitized by Google

stration of the bank, and that only a limited percentage of Jews was to enjoy its privileges, Herr Brodsky withdrew his offer, declaring that he would await a "better day."

A BILL has been drafted by the Minister o. Justice which aims at reducing the number of sworn laywers, solicitors, and their clerks of the Jewish faith in Russia, with the exception of Poland and Lithuania, where they will still remain in the proportion of 20 to 25 per cent.

AUSTRIA-HUNGARY.

THE German Union School of Austria has declined the subvention of 2,000 florins voted by the Lower Austrian Landtag to which the condition was attached that no Jewish children were to be admitted into the schools of the Union.

A DEPUTATION from the Jewish community of Czegled recently waited on the Hungarian Minister of Public Worship for the purpose of soliciting a subvention. Although not a Jew, Francis Kossuth, eldest son of the great Hungarian patriot headed the deputation, whose request was readily complied with

THE Austrian Reichsrath is not anti-Semitic, according to the last reports. Outside of Vienna the elected candidates, specially from Galicia, Bukovina, Bohemia and Moravia, are no anti-Semites. In Czernowitz two Jewish laywers, Dr. Straucher and David Fettinger were elected. In Galicia also a number of Jews were elected and no anti-Semites except one; outside of Vienna, anti-Semitism was generally defeated. Also in Vienna the Liberals elected their five candidates to the Reichsrath in the second election (Stichwahlen).

THE Municipal Council of Vienna, on April 8th, elected Dr. Lueger, the anti-Semite leader, to the office of Burgomaster of Vienna for the fourth time by a vote of 93 to 39. On the first occasion of his election he declined to accept the office because of his majority, and the second time his election was annulled by the Emperor. The third time he was elected he was advised by the Emperor to resign his office, which he did, and on March 31st, Mayor Strohbach resigned, in order that Dr. Lueger might be again elected to office.

HERR SOLOMON STEINER has been appointed Inspector of Railways in Hungary. Some years ago Herr Steiner was a Talmudist at Nyiregyhaza, an important Jewish community in Hungary. He is in high esteem in Christian official circles.

THE Hungarian Minister of Education appointed Dr. Francis Tausk, a distinguished medical practioner and author of scientific works, professor in the medical faculty at the University of Budapest.

A NEW order of the Minister of Commerce has created a great sensation. The order is to the following effect: Jewish students at the State Industrial School are exempt from attendance on the New

Digitized by Google

Year, Day of Atonement, Passover (four days), Pentecost, and Tabernacles (three days), but not on Sabbaths.

THE Emperor-King Franz Joseph has granted to Herr Israel Derera the Hungarian Nobility in recognition of his useful public works. Herr Derera is a wholesale merchant on a great scale in Temeswar.

HOLLAND.

DR. DUENNER, Chief Rabbi of Amsterdam, is one of the arbitrators to whom the dispute between the diamond workers and their employers has been referred. The reverend gentleman was asked to act owing to the fact that fifty per cent. of the men engaged in this industry are Jews.

ITALY.

AT the General Parliamentary Election in Italy, all the members of the Cabinet were re-elected, including Signor Luigi Luzzati, the Minister of the Treasury.

MOROCCO.

THE Sultan has sold the Fez tobacco monopoly to his Jewish tailors and silversmiths in that city. The transaction has caused considerable irritation among the Sultan's Moorish subjects.

PALESTINE.

AN exhibition of native and foreign products will shortly be held in Jerusalem. M. Nissim Behar, the Director of the Lionel de Rothschild School, is the President of the Committee. A Brazilian gentleman, who died not long ago, left a large sum to be devoted to the holding of an exhibition and the building of an observatory in Jerusalem. M. and Mme. Honore, his executors, went thither to settle all the details. The Greek Patriarch has presented the site for the Observatory. Before leaving the city, M. Honore left 25,000 francs with the Committee, who are energetically pushing the work forward.

ABYSSINIA.

THE Emperor Menelik has made arrangements with the French Mint for the coinage of a large quantity of silver money for Abyssinia. On the reverse side will be engraved the conquering lion of the tribe of Judah, with the inscription, "Ethiopia holds out the hand to no one but God."

BEQUESTS

Estate of Clara Blum, of Louisville, Ky., $100 to Jewish Orphan Asylum, Cleveland.

Aron Cohn, of Terre Haute, Ind., $100 to same.

Estate of Clara Blum, $100 to Union of American Hebrew Congregations.

Late Louis Hefter, of Chicago, $100 each to the Jewish Orphan

Digitized by Google

Asylum and Montefiore Home, of Cleveland, $100 to Chicago Hebrew Orphan Home.

Late Jacob Liebenstein, of Chicago, $3,000 to Chicago Training School; $5,000 to Chicago Home for Jewish Orphans; $1,000 to Chicago Home for Aged Jews.

Estate of Henrietta Rosenbaum, Philadelphia, $500 to Jewish Maternity Association, Philadelphia.

Estate of Joseph Rosenbaum, Philadelphia, $500 to Orphans Guardians Society of Philadelphia.

Estate of the late Gussie Greenebaum, of San Francisco, Cal. $5,000 to Charities of San Francisco, Cal., and $3,000 to Temple Emanu-El, New York City.

Late Frances Danzig, of New York, $500 to Montefiore Home for Chronic Invalids; $500 to Hebrew Orphan Asylum; $500 to Mount Sinai Hospital and $500 to Home for Aged and Infirm Hebrews, all of New York City.

DONATIONS

Ida Benjamin, Cincinnati, $100 to Jewish Orphan Asylum Cleveland, O.

Children of the late Emanuel M. Moehrs, of Cincinnati, $100 to same.

Meyer Weil, Cleveland, $100 to same.

Ida Benjamin, $100 to Union of American Hebrew Congregatons.

Leonora Tynberg, of New York, $300 to Jewish Theological Seminary, of New York.

Ladies Auxiliary Society of the Order B'ne B'rith, of Augusta, Ga., $150 to Atlanta Orphan Asylum of the Order B'ne B'rith.

Commodore E. T. Gerry, of New York, $250 to the Society for the Aid of Jewish Prisoners, of New York.

Rosenberg Brothers, Cincinnati, $100 to Union of American Hebrew Congregations.

Mrs. C. R. Joseph, Jackson, Tenn., $100 to same.

Literary Reviews.

QUO VADIS. A Narrative of the Time of Nero, by Henry K. Sienkiewicz. Translated from the Polish by Jeremiah Curtin. Boston: Little, Brown & Co.

Nero and his reign has often been a fruitful theme for the poet, the novelist and the historian. It is instructive by affording a closer insight into deep degradation which flows from a system of government that hinges upon the will of a single man and subjects the fate and destiny of a great people to the whims and

Digitized by Google

caprices of a despot, whether he be a statesman and a wise ruler, or the tool of a diseased mind. Not less is the story of Nero an object lesson to the causes that paved the way for the triumph of Christianity over the demoralizing practices of Pagan worship, the deification of the forces of nature. But we know of no author who has woven the story of that period into an equally skilful web as the grand Polish writer has done. His picture of the social and private life of the Romans is perfect; not only the arrangement of the dwelling, the domestic habits, but the moral, or rather immoral, tone which characterized the patrician and plebian and, of course, the court of the matricide and fratricide Nero. Petronius, the *arbiter elegantiarum*, the cynic and philosopher, is pictured with an exquisite touch which brings before us in prominent relief the Roman courtier, the man without the shadow of conscientious compunction, who fawns upon the *Anchobarbus*, "the Bronzebeard," as he contemptuously names the buffoon on the imperial throne, and though despising him thoroughly, foregoes all self-respect in order to bask in the sunshine of power But the most beautiful portrait, exquisitely sweet and attractive is that of Lygia, the maiden whose attachment to the principles of the new Christian religion brings her to the verge of death, but whose love of Christ, her Saviour, makes her impervious to all allurements offered to her by the impassioned profligate, Marcus Venicius, as to the impending loss of her young life. Against the excesses of carnal extravagances are placed the simplicity of the Christian teachings which overpower the more than satiated indulgences of the elegant representatives of Roman society, and these Christian principles are depicted with such overwhelming charm and force that the conversion which honey-combed society and conquered the Greek and Roman gods becomes facile of comprehension. "Quo Vadis" is one of the most powerful and instructive pictures that have been presented to the reading world of late years, and we should not be surprised to see the book conquer for itself a larger circle of readers than any book recently published.

THE HISTORY AND THE FUTURE OF THE TALMUDIC TEXT. A lecture delivered before the Gratz College, of Philadelphia, by Rev. Dr. Marcus Jastrow, Philadelphia.

Every treatise that issues from the pen of the venerable scholar, Dr. Jastrow, is interesting and replete with information. In this treatise he has interwoven some very interesting information from his workshop of Philology, used with so much profit in his Talmudical Dictionary. He illustrates the growth of Talmudical idioms and nomenclatures of words which were a standing puzzle to scholars, from interrelated popular use of words, which enabled him not only to interpret these words correctly but to trace their origin. As to the future of the Talmudic Text, he comes to a logical conclusion: "What we need is a complete Talmud with an approximately correct text and intelligible variorum notes, and

Digitized by Google

with a graphic illustration of the growth of the Talmudic text, from its beginning as a verbal tradition to its close and final redaction."

THE REAL-ENCYCLOPÆDIE DES JUDENTHUMS (Encyclopædia of Judaism). By Rev. Dr. J. Hamburger, Chief Rabbi, at Strelitz, Mecklenburg.

We rejoice to see this excellent work again completed and brought into the market. As we stated at the time, a fire which broke out in the house of the author destroyed nearly the entire stock of this work, invaluable to all students of Jewish lore. The same as before, it is published in three parts. The first part contains: Biblical articles, 7 numbers; the second part contains the articles on Mishna and Talmud, 8 numbers, and the third part Post-Talmudical science, 3 parts. The work contains exhaustive treatment of all subjects relating to laws, doctrines and customs comprised by the cultus, the dogma, the ethics and the laws treated of in Jewish literature and are a mine of exhaustive information. The book can be ordered from any importing bookseller.

OR MAYER. Catalogue of the old Hebrew manuscripts and printed books of the library of Hon. Mayer Sulzberger, of Philadelphia, Pa. By E. Deinard, New York. 1896.

Judge Sulzberger is well-known as a good Hebrew scholar, and as a man who takes a deep interest in Jewish literature. The catalogue of his valuable library, containing many treasures, is an important contribution to Hebrew bibliography, and Mr. Deinard, himself a scholar of no mean attainments, has done much more than prepare a catalogue. He has embodied in this book valuable and interesting excerpts from the more important MSS., and thus made the library of Judge Sulzberger an object of interest to the student of Jewish literature.

MORDECAI MANUEL NOAH. A biographical sketch by Simon Wolf. Philadelphia: The Levytype Company.

Major Noah, at his time a great personage, a representative American, diplomat, journalist and what now-a-days might be styled a "Zionist," has come down to the present generation as a legend rather than a man of history. Most people have heard his name mentioned and a sort of halo is woven around his memory, they have heard him spoken of as a founder of the *Sunday Times*, as the Sheriff of New York who was a Jew; but the story of his life is scattered between the pages of some encyclopædias, while of the influence which he wielded and of the history which he made nothing is known. Mr. Wolf has done, therefore, good service to the history of American Judaism by bringing out this sketch, and it is only to be regretted that it is not more than a sketch. It is but a just tribute to the memory of Major Noah, to bring out the

Digitized by Google

fact that to his influence, his eloquence and his facile pen is due the conversion of the submissionists in South Carolina to the arrogance of the English in their claims for the right of searching American vessels for chance English seamen, to the ranks of those who preferred war to the surrender of American rights. In taking the stand, which he did, he had often met, instead of argument, the denunciation of his race and religion, a mode of warfare as old as the prevalence of intolerance and not unknown in our days, whenever a Jew seeks perferment at the hands of his fellowmen. His race and religion were also the cause of his being recalled from the post as Consul to Tunis, where he succeeded in giving protection to American vessels against the pirates of the coast of Barbary. It was James Monroe, then Secretary of State, who was guilty of nullifying the Constitution in making religion the cause of disqualification for office, which will forever be a stain on his character as representative American.

His goodness and kindness of heart is well illustrated by an incident in his life, which can not be repeated too often and which is told by Mr. Wolf as follows:

"On one occasion, a cold, bitter, wintry morning, Major Noah was walking up Broadway above Chambers Street, then the location of the large retail dry goods stores. Standing on the pavement, before one of these establishments, was a little girl, clad in rags, and crying. The tears were freezing on her wan and pallid cheeks. 'Great heavens!' ejaculated Major Noah, as he glanced at the waif, 'here is a child freezing to death in the streets of a Christian city, and no one succors.' Seizing the child by the hand he rushed into the store, crying, 'Shame on you, gentlemen, to let this poor child perish at your very door! Take her to the stove and permit the poor creature to warm herself!' Everybody knew Major Noah, and his word was a command. Clerks took the child in hand and after she had been warmed sufficiently, Major Noah said: 'Order a carriage; I will take the child home with me.' A large crowd had meanwhile collected, the carriage came, and just as he started to take the child to it, a well-known New York sporting character came through the crowd, and, placing his hand on Major Noah's shoulder, said: 'You do more than your share of this sort of thing. Let me take the child. While I am a gambler, you know me well, and know also that I possess an ample fortune. I promise you on my word of honor as a man I will take this child, rear her tenderly, away from all evil, and be her benefactor and father, Please let me have my wish.' Major Noah looked at him for an instant, and realized that he was terribly in earnest. Placing the child's hand in his he said: 'Sam Suydam, I will take your promise, and God help you if you break it. This is a great responsibility, and I commit this child to you as you demand.' The child was taken off in the carriage by Suydam. He was true to his word; he raised the child as his own, as he had promised. She grew to beautiful womanhood without knowing or suspecting that she had been rescued from death in the streets of a so-called Christian city, nor that her benefactors were Major Noah and Sam Suydam, the gambler. Major Noah kept himself well advised of the well-being of the child until his death, and when she married a reputable gentleman, Suydam gave her a wedding portion of $40,000. How little the world knows of what transpires in it! Here was the misunderstood Jew, and with him the ostracised gambler, performing a great act of real charity, for which neither claimed credit, both concealing from public knowledge what they had done, but He on High has registered this as well as a thousand other acts which make the whole world kin."

Digitized by Google

In one respect, however, Mr. Wolf's enthusiasm for his hero ran away with him, as he credited the Major with being a member of the Order of B'ne B'rith, which fails to be borne out by the records. Major Noah's scheme to establish a Jewish state is well-known, and it is not surprising that he failed in reaching his Utopia, as his successors, the Herzls and Nordaus, will not fare better in our own days.

That Mr. Wolf's sketch is well written goes without saying as his facile pen is well-known and his enthusiastic nature will not permit the handling of a hero without the outpouring of his generous soul. We only wish that Mr. Wolf might, instead of a sketch, take the trouble to collect the materials which are, no doubt, ready to his hands and elaborate a full biography. Mr. Wolf possesses the ability, the man deserves it and the cause of humanity would be well served by it.

A Zionist Congress.

Mr. Herzl, the well-known Vienna journalist and author of "The Jewish State," and Mr. Max Nordau have issued a call for the meeting of delegates from all over the world to meet at the City of Munich, in the month of August, to consider various questions underlying the modern "Zionist" movement and to form a central committee for the purpose of giving the movement a uniform direction. To our conception such a movement is not only utopian in the highest degree but positively injurious to the best interests of the Jewish people. The injury is already patent by the order issued by the Turkish government against immigration and settlement of foreign Jews, excepting they declare their willingness to become citizens of Turkey, and then they may settle in such provinces as the government may assign to them. The only effect which can be wrought is the adding of an additional arrow to the quiver of the anti-Semites. The Jews as citizens are an integral part of the country in which they are born and to which their fealty belongs. It is on this line that the Jewish question must be fought out and at no other. The enlightened and cultivated classes will make their own fight and will succeed in the end, because justice is on their side as well as civilization and progress. And certainly the Herzls and Nordaus are the last who will be accepted as leaders. Certainly not by the orthodox in whose eyes these would-be leaders are no Jews at all. The Orthodox expect from a Jewish State something altogether different than the establishment of a mere political state. To them such an event is unthinkable without the advent of a Messiah or the direct intervention of Providence, and they do not expect that Eliahu Hanabi will be discarded to make room for Max Nordau. It is a wild visionary scheme at best and the fact that hundreds of the visionary kind follow their leadership is no proof at all for the chances of success. Sabbathai Zevi, Solomon Molcho and other impostors had thousands of followers and they only brought disaster upon Jewry. And

Digitized by Google

disaster is in our opinion all that will flow from the propaganda which these people are making, and the misleading of thousands of simple-minded, but misdirected, Jews who will catch at any will-of-the-wisp that beckons. Insist upon your rights as men, as citizens, fight for them and if needs be die for them, is the only solution of the so-called Jewish question. Your Zionist movement is a cowardly surrender which will only lead to weaken the position of the Jews and make it contemptible.

Ian Maclaren contributes to the May number of the *North American Review* a most attractive paper entitled simply "Henry Drummond." As the fellow student of Professor Drummond at Edinburgh University and a life-long friend, these memoirs of one of the most brilliant men of our day from the pen of the author of "Beside the Bonnie Brier Bush," are invested with a charm and value peculiarly and unapproachably their own. Simon Greenleaf Croswell discusses, both from an industrial and political point of view, the question "Should Immigration Be Restricted?" The growing interest in devising some plan for checking or limiting the tide of immigration whose waves sweep in upon the United States almost daily in constantly increasing volume renders this subject one of vast importance. "Recent Achievements in Mountaineering" is the title of an interesting article, by Sir William Martin Conway, who writes vividly of mountain climbing in the Alps, the Himalayas, and New Zealand. In America, much, Sir William declares, has been accomplished, but from a mountaineer's point of view much remains to be done, America as a continent of mountains ranking only second to Asia and far surpassing Europe. It also contains a series of articles of surpassing interest to all American readers on the "Progress of the United States," by the famous British statistician Michael G. Mulhall, F. S. S. The initial paper is devoted to the "New England States," and will be followed monthly hereafter by others on the Middle, the Southern, the Prairie and the Pacific States.

PUBLISHERS' NOTES

OTTO HUBER'S MALT EXTRACT.—There is nothing like it for building up the system.

The Extract of Malt which the Otto Huber Brewing Company bottles under the name of "O-H" is well described under the appellation of "Bottled Vigor." Of course it cannot be looked to for anything marvelous or impossible and there are well defined limits that it cannot go beyond, but it can be truthfully said that it is a great bone and tissue builder and supplements rather than substitutes the natural processes and there is no subsequent relapse.

When used the possibility of sleepless nights is lessened and convalescence hastened. Sound sleep is a blessing which is not fully appreciated

Digitized by Google

by man until lost and O-H is an insurance against insomnia. Again, this beverage stimulates the secretions, without which indigestion is probable, and is a boon to all ages. O-H is a great natural medicine and its popularity is not strange when its excellent qualities are considered.

WHEN I AM TWENTY-ONE.—Many a young man has impatiently waited for the arrival of this time. It means starting for himself. It means casting a vote for his favorite. It means the beginning of a new life. But often, however, it is the time when a great fight must be made for life. The family history shows that many a promising young man or young woman has fallen when about this age with consumption. If such an unfortunate history is yours, make good preparation for the fight and the chances are you will win. Take Scott's Emulsion of cod liver oil with the hypophosphites of lime and soda. It will keep the system toned up, well nourished, supplied with rich blood, and in every way prepare it for throwing off any attacks of the germs of the dreaded disease.

THE MODERN HOUSEHOLD FAIRY is a name applied to Enoch Morgan's Sons' Sapolio, and that the title is deserved is proven by the fact that it scatters brightness in its path wherever it goes. The terrors of house cleaning vanish before it, and, as though touched by a magic wand, stains and disfigurements disappear. Few will need to ask the question: "What is Sapolio?" It is a handsome, solid cake of scouring soap which has no equal for all cleaning purposes except the laundry. To use it is to value it. It will clean paint, make oilcloths bright and give the floor, tables and shelves a new appearance. It will take the grease off the dishes, pots and pans, scour knives and forks and make the tins shine brightly. The wash basin, the bath tub, even the greasy kitchen sink, will be as clean as a new pin if you use *Sapolio*. Avoid imitations.

GENUINE GUYOTS.—The American agents of these celebrated goods send us the following communication: "It is the concisely formulated conclusion of the close observer and reasoner who, out of a chaos of multitudinous inventions for holding up the most important portion of man's wearing apparel, derives the universal verdict that the only perfect trouser appendages are the genuine Guyot suspenders. By wearing any other makes, thousands of men are squandering the precious hours of the living present in missing absolute comfort entirely unknown in the dead past." These are the words of a renowned philosopher who wrote them to Charles Guyot shortly after he invented his now internationally unrivalled suspenders. They attracted the greatest amount of comment—scientists, literary and medical men lavished attentions upon Charles Guyot. The newspapers of every city teemed with pictorial and biographical accounts of the lion of the day, as far as masculine comfort was concerned, and aristocracy courted and heaped its favors upon him. Since that time it has been amply proven that the genuine Guyot suspenders are the Gibraltar of masculine attire, the rock upon which the entire male comfort is built, and the army of Guyot wearers has at present assumed stupendous proportions. If the Lexow Committee were to investigate the Genuine Guyot Suspender Club, the membership of which already numbers millions of men, all over this country, they would find that there existed a combination, made with the special view of attaining the greatest possible comfort for the least money, and, if they were to go into details, they

Digitized by Google

would also find that there exists a reciprocity of obligation between the maker of the Guyots and the wearer, by which each honestly keeps faith with the other, and that the club's charter was founded on health, combined with comfort and durability. A further investigation would prove that on Inauguration Day the outgoing and incoming Presidents, the old and new Cabinet officers, the majority of members of both houses of Congress, and all the other noblemen of this country were members of the Genuine Guyot Club. New pattern cards have been received by Ostheimer Brothers, in the Cable building, and are at the disposal of all Guyot buyers.

WINDOW SCREENS.—Flies will damage pictures, paper, furniture and finish of a house more in one season than the cost of perfect screening that will last for ten years. The firm of Boughton & Terwilliger make a specialty of window screens, manufacturing all their own goods and selling them at the lowest prices consistent with good work. The screens are put in on tongued stops and slide up and down on patented springs that hold them in any position, allowing them to be used either at the top or bottom of the window. For office use and where privacy is desired, the firm furnishes landscape screens, which are not alone useful, but decidedly ornamental. They also make door screens, double or single, as desired in great variety of new and handsome designs. The wood used for screens can be made to match all styles of furnishings. Send a postal to the firm and have them take the measure and send estimate free of expense.

THE J. C. AYER COMPANY, of Lowell, Mass., the well known manufacturers of Ayer's Sarsaparilla, Hair Vigor and other specialties, offer to the public gratis a Kindergarten Novelty, entitled "The House that Jack Built," consisting of a series of well-executed pictures which offers a fund of amusement and instruction for the little ones. Ask your druggist for it.

LOOKING GLASSES reflect more charming complexions nowadays than they used to before the introduction of GLENN'S SULPHUR SOAP. This standard and popular purifier removes every blemish of the skin arising from impurities in the superficial circulation, renders the cuticle becomingly fair and imparts to it the softness of velvet. Diseases and injuries of the skin are both promptly remedied by it.

ILL-TEMPERED BABIES are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

MORE than twice as much ENAMELINE is used than any other kind of stove polish made in the world.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Digitized by Google

THE MENORAH

VOL. XXII. *JUNE, 1897* No. 6

THE HERZL-NORDAU MOVEMENT

EVER since the expulsion of Israel from the land where its bards sang the immortal hymns which enrapture the souls of the pious, where its prophets and seers moulded into form that wonderful structure of morals, ethics and divine worship, it dreamed of the restoration of its worldly glory and power, of the reconstruction of the State which the fanaticism of its sects and the internal feuds of its leaders had so undermined that the Romans had only to give it its *coup-de-grace* to destroy it forever. The dream spun along these many centuries and its charm is as potent to-day with millions of Jews as it was in the Middle Ages when it fired the heart of Jehudah Halevi and inspired the genius of that galaxy of poets whose effusions charm and sadden us in the hymnology recited on the national fast-day. "For our sins were we driven from our country and have we been unable to appear before Thee and offer the prescribed sacrifices," is the prayer recited with deep unction for the holy and penitential days and it is uttered by the faithful and devout Jews with the fervor and sincerity of the child imploring the forgiveness of the parent for the transgression of his commands. The Jewish State looked for and hoped for by the orthodox Jew is not a commonwealth that might wield great political power, relying upon the valor of its soldiers or the strength of its armaments, nor one that would offer the opportunities for the acquirement of wealth, but a State in which the religious element would be the great and only force which would bear testimony to the truth of the Divine promise by the mouth of His prophets, and in which God alone should be the Ruler and King—worshiped, as of old, by the offering of sacrifices in the prescribed manner.

Digitized by Google

All the events in history, in the eyes of true believers, point to the ultimate fulfilment of the Biblical forecasts; and all the achievements of civilization sink into insignificance against the hoped-for glory of the restitution of the Jewish State. These hopes and that trusting faith have held up Israel during the ceaseless period of unparalleled martyrdom, have steeled its soul against the blandishments of the tempting missionary and the terror of the persecutors. Promises of worldly splendor have proved as impotent as the sword, the torch and the funeral pyre. And this hope is the rock against which the persecutions of the Russian fanatic and the anti-Semitic foe direct their attacks in vain. Nor is that hope in the restoration of the Jews to the land of their fathers entertained by Jews alone: the Protestant world, which rests its faith upon the Bible, shares it with the Jewish believer and looks to it as the ultimate realization of Jewish and Christian prophecy. Is it surprising, therefore, that numbers of Jews, the world over, listen with bated breath if told of the feasibility of a restoration of a Jewish political nationality upon the soil which shone with the glory of David and the magnificence of Solomon, though the voice that proclaims that feasibility would ridicule the man who speaks to him of Divine interference, of the reinstatement of the High Priest, of the rebuilding of a Temple in which the blood of animals would be shed in honor of God, and the incense rising from the Altar ascend the nostrils of the Almighty? Of course, Herzl would laugh at such a puerile conception, as every educated and enlightened Jew, and, as for that matter, every educated and enlightened Christian, laughs at it. But the multitude of Jews that would follow that seven-starred flag which Herzl hangs out, as symbolical of a seven-hours working day, would have no other Jewish State than one under priestly direction and government. Either the old commonwealth or none, because any other would not be the genuine article. But they listen, and some of them warm up to Herzl's idea and wax enthusiastic about it, because their enthusiasm has stifled their reason. When Sabbathai Zevi hung out his flag and his hopes and announced himself

Digitized by Google

as the expected Messiah, their reason ran away with many of the most learned and devout Jews of the world, and they seized at that straw of redemption, and there are some Jews to-day who pin their faith in him. It is not a great surprise, therefore, to see the effects of Russian barbarism and German-Austrian anti Semitism in turning the heads of some wise men, applauding and supporting the chimeric proposition of Herzl-Nordau, just as the best financiers of Europe endorsed the visionary schemes of Law and wrecked their own fortunes and the fortunes of thousands of credulous speculators.

If the pious and learned Jews were to study and ponder their literature a little more, they would soon enough see not only through the fallacy of this movement, but obtain a better conception of the mission of Judaism and the Jews. When Jochanan ben Zakkai had himself smuggled through the sentinels of zealots who guarded the gates of Jerusalem, causing his disciples to carry him out in a coffin, he had no regret to waste on the destruction of the Temple. His great mind recognized then the hand of God in the destruction of a material temple and in the extinction of a puny commonwealth that could not rise above the conception of tribal greatness, and pinned his faith to a Judaism which is superior to temple and locality and was bound to enter upon a career of spiritual power and dominion, which was only possible after shaking off the fetters of nationalism. Truly says Dr. Güdemann, the Chief Rabbi of Vienna, a man as conservative as he is learned, that "in realty the diaspora is one of the most glorious parts in the history of Judaism, in so far as it demonstrated its indestructibility and has furnished the proof that it is more than a national organism." "True Zionism can not be separated from the future of humanity."

Neither space nor inclination will permit us at this time to discuss the utter irrationality of a scheme which would bring about a conflict with the Christian and Mohammedan powers, who would not and could not, without risk of revolution at home, surrender to the control of a Jewish government the places so sacred to them as those of Palestine, but the thought of these considerations should enlighten those

Digitized by Google

who are ready to grasp at any will-o'-the-wisp that appeals to their piety.

The matter, as far as the Jews of this country are concerned, hardly deserves consideration. If any delegates should appear at the Munich Congress claiming a mandate from American Jews, they can certainly speak for not more than an insignificant minority, and the matter would not be worth while discussing. But the matter has a serious side for the Jews dwelling in Europe. Though the movement does not in reality obviate loyalty to the state to which as natives and citizens they owe allegiance, nevertheless the Jews' foes will make the most of it, it will be grist to the mill of anti-Semitism. The matter was, however, deemed serious enough by the Jewish ministers of this city, and, though we never questioned for a moment the possibility of any other conclusion, we are glad that they repudiated the movement for the establishment of a Jewish State, confining their approval to an appeal for an encouragement of agricultural colonies.

THE JEWS OF MODERN TIMES

By Rev. Professor D. W. Marks of London

(*Concluded.*)

WHAT I have to say on the mental character and the social position of the continental Jews, has, for the most part, a universal application, since in all civilized countries there is scarcely at the present day any feature to distinguish the social relations and habits of the Jew from those of his fellow-citizens.

Generally speaking, however, the Jews of Britain and America, France, Belgium, Holland, Denmark, Italy and Switzerland, as well as those of Germany and Austria, follow the same pursuits and exhibit the same national character for good or evil as their neighbors of other creeds. Where they exist in sufficient numbers, there is hardly a trade, pro-

Digitized by Google

fession, or art, to which they do not furnish their contingent, although from circumstances forced on them during ages of oppression, when they were prohibited from engaging in purely mechanical or industrial occupations, commerce, as a natural consequence, is still the avocation followed by the majority. Despite, however, the tenacity of habit which is not thrown off by a race in a generation or two, the Jews are powerfully represented in art, in science pure and applied, in belles lettres and political literature, in each of which branches of intellectual excellence every European country derives a considerable portion of its renown from the activity and the labor of its Israelite children. Agriculture, from the very nature of things, has not hitherto been taken up by the Jews with the consideration due to that ennobling pursuit. One of the great obstacles in the way is the Saturday Sabbath so strictly observed by the working classes of Jews, and the self-same bar stands in their way in reference to manifold trades and industrial occupations. Great difficulties are found in apprenticing their youth to non-Jewish masters, on account of their being prevented from working on Saturdays and on Mosaic festivals. Still, it must not be supposed that there are no agriculturists professing the Jewish faith. A peasantry cannot be improvised out of a race which, ever since the overthrow of their political nationality—now some eighteen hundred years ago—have rarely been permitted to handle a plough or to plant a vine. But assuredly there is nothing incompatible with the qualifications essential to husbandry in the character of a people, who, in the palmy days of their political existence, whether under the theocracy of Samuel or the sovereign rule of David and Solomon, were almost exclusively devoted to agriculture, a people, who, in the exercise of that national pursuit, rendered the fields, the hillsides, and the gardens of Palestine fertile far beyond anything that has ever been achieved in the same region since its possession passed into other hands. Since I have been led here to speak of Palestine, and of the hopes which it still excites in some modern Jews, in reference to the Hebrew race, I will take leave to remark upon the final ingathering

Digitized by Google

of Israel, a subject which appears to have a deep interest for the Christian world.

Just as the Church in the times of its tribulation consoled itself for all its present sufferings with the belief which it reposed in the doctrine of the Millennium, so the Synagogue, during its long and dreary centuries of unmitigated persecution, found comfort in the promise breathed forth in prophetic Scripture, of the final ingathering of Israel, and of the incorporation of the scattered remnants of Judah and of Ephraim into a great nation "as in days of old and in former times." And just as the majority of Christians suffered the once cherished doctrine of the Millennium to recede into the background when they found themselves in security and power, so many of the modern Jews, enjoying the full and equal rights of citizenship and basking in the sunshine of prosperity, ignore the old doctrine of Restoration and appear to be at one with those Hebrews on the other side of the channel, whose motto is *Notre Tsion, c'est la France.* Still, there are Jews, and not a few, in the present age, in advance rather than in arrear of the rest of the community, who, relying on the inspiration of the prophetic books, repose a sincere belief in the final ingathering of Israel, and give to that doctrine a prominent place in their ritual. A very few words will suffice to show how this doctrine affects the Jew in a spiritual sense, and in how far it influences him with respect to his social and political relations.

Spiritually considered, it exerts over his thoughts a powerful influence. Without a future restoration, the whole history of Israel would offer itself to his mind as an incongruity and as a problem utterly incapable of solution; and he would fail to understand for what purpose the Hebrew people have been exceptionally dealt with and suffered to preserve their identity in opposition to the universal laws that control the fate of races. But if he holds to a belief in he doctrine of a Restoration, a light shines for him, by means of which much of the mystery of God's dealings with Israel is removed. He has a glimpse of the part destined to be filled by the Abrahamic race in the closing scene of that

Digitized by Google

great moral drama which the Jews have presented on the theatre of the world. It induces in him the conviction that the Jewish people are preserved for a time when, through the instrumentality of some event, about which the most gorgeous Hebrew poetry mantles, strife and contention and the jarring discords arising out of differences of creeds, are to cease, when the roar of the cannon is no longer to be heard, and the sword is to rust in its scabbard; when love, sympathy, and universal brotherhood are to prevail, and—adopting the bold figure of the gifted seer—"The wolf shall lie down with the lamb, and the leopard shall abide with the kid. . . . . None shall hurt and none shall do injury on all My holy mountain: for the earth shall be filled with the knowledge of the Lord as the waters cover the seas."

On his actual social and political relations, the Jew does not suffer the doctrine of the Restoration to exercise the slightest possible influence, because he holds the predicted event to point to a time when a complete change will be worked in all human affairs. The sentiments, therefore, which we Jews cherish for our native land, as citizens, are no more affected by the doctrine of a final Restoration than are the sentiments of our non-Jewish compatriots, who still maintain the doctrine of the Millennium. We can both manfully uphold these convictions of conscience without suffering our doctrinal differences to weaken in any way our affection for our common country, or to diminish our attachment to its laws and its liberties, or our earnest endeavors to promote its prosperity.

I have now to speak of the Jews of England, whose modern history in connection with this island dates from the year 1655. Banished from the soil of Britain in 1279, by the heartless edict of Edward I., the Jews had often turned a longing eye to this country, where the laws offered a protection for the oppressed not to be found during the fourteenth and fifteenth centuries in any other European state; but the new spirit introduced into England with the Reformation breathed little hope of the repeal of the fatal edict against the disciples of Moses. From the Protector

Digitized by Google

Cromwell came the first faint expression of sympathy for the persecuted race. In 1655, he suffered it to be made known to a few eminent Jewish merchants at Amsterdam that he had no personal objection to the re-admission of Hebrews into England, and that, in as far as related to himself, they would find in him an advocate rather than an opponent. This was quite enough to induce the Jews of the Netherlands to depute the famous Rabbi Manasseh ben Israel to proceed to London and to plead before the Privy Council for the revocation of Edward's decree of banishment. Cromwell advocated the removal of the restriction that kept the Jews out of England, and one present on the occasion says, "I never heard a man speak so well." But he utterly failed to overcome the rancorous prejudices of his council, and of divers eminent ministers; and Rabbi Manasseh returned home after what appeared to have been a fruitless expedition. Relying, however, on the personal good will of Oliver Cromwell, a few Jewish families from Amsterdam and the Hague made their way to London, and they were soon joined by other emigrants, until they found themselves, in 1656, in sufficient numbers to establish a synagogue in King Street, Duke's Place They encountered much opposition, especially from the city merchants, and as they had no legal sanction for their settlement in England, the edict of Edward I. not having been formally repealed, many petitions for their expulsion were presented to the government. But whilst Cromwell refrained from bringing the matter again before his council, he prevented the adoption of any measures that might interfere with the Jews already settled in England, or with those who might subsequently come to reside here. The death of Cromwell, in 1658, deprived the Jews of a friend and patron; but the conflicts which arose amongst the republican leaders on the accession of Richard Cromwell, the insolent demands of Fleetwood and other military chiefs, and the intrigues that were afloat for the restoration of the House of Stuart so completely engrossed the public mind, that little heed was taken of the Jews. Very soon after Charles II. had been seated on the throne, the anti-

Digitized by Google

Jewish feeling revived with increased force; and in 1664 the Jews were so maltreated by the London mob, that they were driven to petition the King to afford them protection of life and property. On August 22d, an order in Council was issued, declaring that, "as long as the Jews should demean themselves peaceably and with due submission to the laws, they might promise themselves the effects of the same favor as formerly." They now withdrew themselves as much as possible from public gaze, and lived together in the vicinity of Aldgate and Whitechapel, where their synagogue and their schools were established. The angry feelings displayed towards them abated in a degree, although occasionally some Jewish merchants were arrested on the Royal Exchange, under the statute 23d, of Elizabeth, for not attending service at the church. But the Attorney General was ordered by the King in Council "to stop all the said proceedings, his Majesty's intention being that they should not be troubled on his account."

The first recognition of the Jews by Parliament dates from 1723, when an act was passed enabling them to take the oath of abjuration without the words "On the true faith of a Christian." The loyalty invariably displayed by them, and the timely support which they rendered to the Bank of England in the perilous year of 1745, when public credit was seriously threatened, appeared to wear away some of the sectarian prejudices of which they had been the victims, and the Christian philanthropist, John Toland, was the first Englishman who boldly demanded the complete emancipation of his British fellow-subjects. Encouraged, most probably, by this apparent turn in the tide of Christian sentiment, the Government introduced into Parliament, in 1753, a bill for the naturalization of British-born Jews, which, after considerable opposition, was successfully carried. But scarcely had the session closed when a fierce agitation arose throughout the country for the repeal of the act, and the government, yielding to the popular clamor, carried its repeal in the next session of Parliament. I once heard the late Sir Robert Peel say, that "Parliament on that occasion

Digitized by Google

submitted to the greatest humiliation recorded in its annals."

This strong manifestation of ill-will completely cowed the Jews, and strictly confined them for more than three generations to their "Goshen" in the eastern part of London. The first quarter of the present century had nearly run its course, when the merchants of London gave evidence of the dawn of a kindlier feeling towards the Jews, by enabling them to become freemen of the city. Still they labored under many exceptional disabilities, and to remove these, Mr., afterwards Sir, Isaac Lyon Goldsmid devoted for many consecutive years all the energy of his capacious mind and the most resolute and unconquerable perseverance. It seemed to him a hopeless task to attempt to abrogate the political disabilities of the Jews so long as the more powerful bodies of Protestant dissenters and Roman Catholics were laboring under similar exclusions. But the grievance of which the Jews had long complained in being deprived of the benefit of a university education was now felt to be so intolerable as to demand an immediate remedy. An idea had been started by the distinguished poet, Thomas Campbell, of founding a university, apart from everything appertaining to theology, so that no religious test whatever might be imposed on the students. Mr. Goldsmid entered warmly into the scheme, and in 1825 he took an active part in the establishment and, during many succeeding years, in the management of the University College, London, which originally took the name of the "London University." The various acts by which, since the establishment of the University of London, all classes of dissenters have been admitted to almost every right and privilege in the old universities, are too well known to require more than a bare mention here.

In 1828, Lord John Russell, though at first opposed by the government of the Duke of Wellington, succeeded in carrying through the House of Commons a bill for the repeal of the Tests and Corporations Acts, by which, so far as their operation had not been nullified by the annual Indemnity Act, Dissenters have been shut out from offices under the

Digitized by Google

Crown, and in municipal corporations. But in the House of Lords a proposal emanating from the episcopal bench for making the words "On the true faith of a Christian" part of the declaration required on the acceptance of office, was supported by the government. It was immediately seen that this addition to the declaration would make the legal condition of the Jews worse than it had previously been, by establishing for the first time, for the purpose of holding office, a distinction between all who were Christians and all who were not. Mr. Goldsmid at once put himself in communication with the Duke of Sussex, with Lord Holland (one of the most active friends of religious freedom then to be found in the House of Lords) and with other liberal peers. But although the objectionable word were opposed and protested against, it was felt by the liberal party to be impossible to push opposition to them to such a length as to risk the loss of the bill, and they accordingly formed part of the act, as it ultimately received the sanction of Parliament. During the subsequent struggle to obtain the recognition of the political rights of the Jews, Lord Holland frequently stated that he felt his having been obliged for the sake of the Protestant dissenters to yield to the insertion of this injurious phrase, as an additional reason for his exerting himself to get the Jews relieved from the evil it had occasioned.

In 1829 the Roman Catholic Relief Act was passed. From the moment when it received the royal assent, the reasons previously existing for the postponement of efforts to obtain the removal of the disabilities of the Jews disappeared. From that period, accordingly, the exertions of Mr. Goldsmid were for several years well-nigh unceasing, and his family still possess a large volume of letters addressed to him by Lord Holland who was scarcely less zealous in the cause than himself. So early as 1829, Lord Lyndhurst, though he subsequently felt himself bound by his official position to concur with his colleagues in opposing the claims of the Jews, allowed it to be privately known that he was convinced of the justice of them. It was not thought

Digitized by Google

prudent in the remnant of the session of 1829, after the passing of the Roman Catholic Relief Act, to bring before Parliament a measure for the relief of the Jews. But in 1830, after several members favorable to the bill, including Mr. Charles Grant (subsequently Lord Glenelg), had for various reasons declined to take charge of it, his brother, Robert, afterwards Sir Robert Grant, undertook the task. It could hardly have fallen into better hands. Possessed of great abilities, of extensive information and dignified eloquence, he was at the same time known to hold strong religious opinions, which made it impossible to mistake his liberality for indifferentism. At the last moment the Government determined to oppose Mr. Grant's motion for the introduction of a bill placing the Jews on a level, as to political rights, with the Roman Catholics, but the ministers were defeated by a small majority. On the motion for the second reading the Government used greater exertions and the bill was thrown out by about 260 votes to 180. In this year Macaulay first became a member of the House of Commons, and his maiden speech was delivered in support of Mr. Grant's measure.

During 1831 and 1832 public attention was so fully occupied by Reform in Parliament, that it was considered useless to revive the Jewish question. But in 1833, Mr. Robert Grant, then holding office under Lord Grey's government, submitted his bill to the first reformed House of Commons, where its introduction was assented to without a division, and its second and third readings were carried by exactly the same majority of 189 to 54. In this year the measure was supported by powerful speeches by Mr. Grant himself, Macaulay and O'Connell, and it was remarked that Sir Robert Peel, who had opposed the second reading in 1830, now abstained from taking any part in the discussions. In the House of Peers, Lord Bexley (formerly Mr. Vansittart), a highly religious conservative, took charge of the bill, and it was supported by Lord Chancellor Brougham, Lord Holland (then in the ministry) and Archbishop Whately. But the bulk of the conservative party and of the episcopal bench

Digitized by Google

opposed it. Lord Grey's government was at that period so powerful, even in the House of Lords, that it succeeded in carrying measures such as the Municipal Corporation Act, to which, there is no doubt, the majority were averse. If Lord Grey had heartily supported Lord Bexley, there is every reason to believe that the disabilities of the Jews would have been removed in 1833 instead of 1858. But in 1833, Lord Grey, Lord Durham and Mr. Edward Ellice entertained, from some unexplained cause, a personal aversion to a measure which was consistent with all their political principles. In consequence of their disinclination the government gave the bill no support, and it was lost by a majority of nearly two to one. In 1834, the same measure was brought forward by Mr. Robert Grant, and carried through the House of Commons by large majorities. The second reading was moved in the House of Lords by the Marquis of Westminster, but was rejected still more decidedly than in the previous year. In 1836 (Sir Robert Grant being in India as Governor of Bombay), Mr. Spring Rice, Chancellor of the Exchequer, re-introduced the same bill, and for the third time it passed without difficulty through the House of Commons. But success in the Lords was so hopeless that the second reading was not even proposed.

During the whole of the Parliamentary efforts relating to this matter, from 1830 to 1836, Mr. Goldsmid's efforts in publicly promoting the measure and privately canvassing in its favor were unceasing. On one occasion, when it was uncertain whether the bill would come on in the House of Commons late in the evening, a conversation between two of its supporters was overheard, to the following effect:

A.—"There is no probability of our getting to the Jews' Bill to-night; I shall go home."

B.—"So would I, but it is of no use to attempt it: Goldschmid is in the lobby, and will press me to wait on the chance."

On another occasion, Sir Robert Inglis, one of the most persistent opponents of the bill, described it as a measure for bringing one gentleman from the lobby into the House.

Digitized by Google

But even Mr. Goldsmid's zeal and activity were discouraged by the obstinate resistance of the House of Lords and by the coldness of some from whom he might have expected support. And from 1836 to 1847, little was done with reference to the main object of opening Parliament to the Jews, though minor measures for their relief were passed before the latter year. The first was an act for enabling sheriffs of cities to take required oaths and declarations in the same manner as sheriffs of counties. This act was passed on the occasion of Mr. (afterwards Sir) David Salomons having been in 1835 elected Sheriff of London, and it rendered necessary—in consequence of the law on the subject being then in so complicated, not to say in so absurd, a state—that a Jew could be sheriff of a county, but not of a city. When the same gentleman had been elected an Alderman of London, Lord Lyndhurst brought in a bill which received the sanction of Parliament, for enabling Jews to omit the words "upon the true faith of a Christian" from the declaration required on accepting municipal office. It were hardly just to mention the name of Sir David Salomons without bearing witness to the immense services he rendered to his co-religionists throughout their struggles for civil and religious freedom, and to the personal and pecuniary sacrifices he made for the cause. With the exception of Sir Isaac Lyon Goldschmid, the father of Jewish emancipation, no one labored more assiduously or more successfully to secure for British Jews their equal right than Sir David Salomons. Up to 1833, no Jew had been an English barrister, but in January of that year Mr. (afterwards Sir) Francis Henry Goldschmid was after considerable discussion among the Benches, of Lincoln's Inn, called by them to the Bar. In 1837 Sir Moses Montefiore was elected Sheriff of London, and was knighted on the Queen's visit to the city. Mr. Isaac Lyon Goldsmid was created a Baronet in 1841, being the first Jew who received that title, which was subsequently conferred on Sir Moses Montefiore, Sir Anthony de Rothschild and Sir David Salomons.

With the election of Baron Lionel de Rothschild as

Digitized by Google

member for the city of London, in 1847, a new series of struggles began for the admission of Jews to Parliament, which lasted with little intermission until 1858. Bills were again and again sent up from the House of Commons on his election as member for the city of London, to take the oaths. It was contended on his behalf that, without any legislation, the words "upon the true faith of a Christian" not being part of the substance of the oath of abjuration required from members before taking their seats, but of the form of asseveration only, they might be omitted: and this opinion was supported by the Lord Chancellor, Page Wood. But it was dissented from by Lord Romilly, then Attorney General, and it was not adopted by the House. Mr. David Salomons, having been elected for Greenwich, followed Baron de Rothschild's example by appearing at the table to take the oaths without the disputed words. He even went farther, in actually taking his seat and voting in three divisions, before he could be compelled to withdraw.

At length, in 1858, the long pending question was settled by a proposal made by Lord Lucan, well known as a brave cavalry officer, but who, it is believed, distinguished himself as a statesman on this occasion only. A bill having been sent up by the House of Commons, establishing a new oath to be taken by all members of Parliament and officers of the Crown, containing the words, "Upon the true faith of a Christian," but with a clause enabling Jews to omit them, this clause was struck out by the Lords. But they immediately afterwards passed a separate bill, proposed by Lord Lucan, which authorized the desired omission, except when the oath should be taken by members of either House of Parliament, and at the same time empowered either House to pass a resolution permitting any Jewish member of its body to omit the words. This singular compromise was assented to by the House of Commons, and thus a contest between the two Houses, which is believed to have lasted longer than any of which English history gives an example, was brought to a close. Lord Lucan's strange device no longer forms part of the statute law, a subsequent

Digitized by Google

act having introduced a new oath to be taken by members of Parliament and persons holding office under the Crown, which does not contain any reference to the Christian faith.

There are in the present Parliament several representatives professing the Jewish faith. They show no tendency to extreme radicalism nor to organic changes in the constitution. Neither are they in any way unfriendly towards Christianity or the Established Church. I could mention the names of English Jews who have freely given plots of land on their estates for the building of churches and chapels. A high sense of social duty prompts the Jew to provide for the spiritual wants of the Christian peasantry.

During the last fifty years the Anglo-Jewish community has advanced with rapid strides. Many things have combined for the improvement of their condition, the progress of humane feeling, the softening of mutual prejudices, tolerant legislation, as well as the services rendered by distinguished brothers of the faith, such as the Goldsmids, the Rothschilds, Sir Moses Montefiore, Sir David Salomons, Henry Faudel, Sir Benjamin Phillips, Mr. Serjeant Simon, and others. But no factor has been so potent as that of education. University College has conferred priceless benefits on the upper and middle classes of Jews, and they have made the best possible return to Sir Isaac Lyon Goldsmid, who procured for them the advantages of a collegiate education, by flocking to the Gower Street establishment in large numbers, and by reflecting credit on their *Alma Mater* through the many honorable distinctions which they have won in competitive examinations. Before University College came into existence no career was open to able and aspiring Jews but that of commerce, and the mental superiority which they have displayed ever since a fair field has been afforded them excites something like a feeling of regret that many a powerful intellect amongst them must have been suffered to stagnate during ages of exclusiveness from want of opportunities for cultivation. Mr. Numa Hartog, senior wrangler at Cambridge, whose early death was generally

Digitized by Google

lamented, and Sir George Jessel, the Solicitor General, were both students of University College.

The Jews are remarkably free from predatory crimes and from deeds of violence and cruelty, and intemperance is a vice seldom found amongst them. Female modesty is not quite so strictly maintained amongst the lower orders as it used to be, and it is supposed that the change which has taken place in this respect is to be attributed to the mania of that class of women for fine dress. There are still Jews to be met with in England, but mostly of foreign birth, who discover an irrepressible aversion for occupations that demand physical endurance. They readily take to trade and barter, but of aptitudes for that kind of industry which requires hard work, nature seems to have sown in them the seeds more sparingly. Up to the year 1841, the English Synagogue continued to be in every way a copy of that of the Middle Ages. Repeated efforts had been made by some of the better educated of the laity to induce the ecclesiastical authorities to sanction modifications in the ritual, by means of which it might be brought into harmony with the requirements of the age; but without any avail. The rulers of the Synagogue not only refused to inaugurate any improvement in the prevailing mode of worship, but they broadly declared that there existed nowhere any authority that could sanction a single deviation from the customary synagogue discipline, to which time and prescription had imparted the force of immutable law. When all hope of synagogal reform emanating from the ecclesiastical board was at an end, a small body of Jews in the Metropolis determined to take the important work into their own hands; and in January, 1842, was opened in Burton Street the first reformed English synagogue. This movement was the cause of wounding many old and honest prejudices and of arousing strong feelings of bitterness. The ancient weapons of excommunication which had long gone to rust were once more furbished up, and leveled against the new congregation and its minister, but the age had gone by when such things could strike terror or arrest the course of progress. Time and reflection have now

Digitized by Google

well-nigh healed all differences, and have completely assuaged angry feelings. Though we are still divided on questions purely and wholly ritual, we are nevertheless drawn closely together by a common belief and by mutual sympathies; and for all communal purposes we act as one inseparable brotherhood. The new congregation rapidly increased in numbers and we now occupy a spacious synagogue in upper Berkeley Street. We have discarded the distinctive names of German and Polish and of Spanish and Portuguese Jews, which implies a connection between Jews, natives of Britain, and the countries from which their ancestors emigrated more than two centuries ago, and we have adopted the sufficiently explicit designation of the "Congregation of British Jews." Our ritual has been adopted by many of our brethren in the Colonies and in America.

Some of our non-Jewish countrymen regard our movement as a precursor to joining the Church. They concluded that we have freed ourselves in a measure from the absolute sway of the Talmud, but ultimately to go over to Christianity. With just as much reason might it be asserted that Christianity must be extinguished in all Protestant countries which had ceased to regard as of divine authority the dicta of the Greek and Latin Church Fathers. Surely, the books of Scripure are not barren of their evidence to prove that long before Christianity dawned, only divine oral law or Mishna was known, Judaism did exist during a greater part of a century in Babylonia, and exist too, without a temple, without a sacrifice, and without an anointed pontiff. Since the action taken by the "Congregation of British Jews" there has been a remarkable revival of Judaism throughout the country.

In every synagogue the worship is now conducted with becoming dignity and devotion, and many beneficial changes have been introduced. The services, which had grown wearisome on account of their immoderate length, have been subdivided; the English pulpit has become a common feature, and the women's galleries rarely attended in former days, save on high festivals, are now well filled on every

Digitized by Google

Sabbath day. New synagogues have sprung up in all quarters, and still the accommodation is in arrear of the spiritual wants of the community. Not in England only, but also in continental states, in America, Australia, and the West Indies, Judaism has raised its head, and its disciples are rapidly increasing. In the United States of America, there are over 250 synagogues. The Jews are not a proselyting people. On being importuned by persons of other persuasions—a case of much more frequent occurrence than might be supposed—to be received as converts to the Synagogue, the rabbi invariably dissuades such applicants from carrying their intention into effect.

I have now touched on all the important matters relating to the modern Jews. It is not improbable that the varied scenes in which I have endeavored to portray an ancient people still in the full possession of their religious identity, risen from the desperate fortunes into which fifteen centuries of political and social ostracism had sunk them, occupying a high position in every country of Europe, and more numerous at the present time than they were in the palmy days of David and of Solomon, may have set you thinking about the difficult problem involved in the remarkable, because exceptional, preservation of the Abrahamic family. It is so contrary to the results of common experience that a primitive race should have held together for nearly four thousand years, defying all the rude shocks of time, and resisting every attempt made for crushing out their communal life, that conjecture has ever been busy at attempts to account for so singular a fact. No theory that has been suggested for the solution of the problem on rationalistic or positivist principles, has proved of any avail. For our own part, we do know of no means of solving the problem, other than that offered in our cherished Scriptures, where a prophetic voice meets the ear, and sinks deep into the heart, saying, "Fear thou not, my servant, Jacob, for I am with thee, I will make a full end of all the nations whither I have driven thee, but of thee I will never make an end." It is no superstition, and no hallucination, to maintain that in the Jewish people prophecy and miracle still combine.

Digitized by Google

THE SNAKE IN THE BIBLE

By Zevi

BOOKS are written or published for humanity, pleasure, enlightenment, amusement or culture; some to give instruction in the rudiments of education and some for the cultivation of the numerous branches of science, history, geography, music, and some for political economy, law, theology, etc., too numerous to mention.

Amongst all there stands foremost the Book of Books, called by all civilized nations the Holy Bible. It is not only the oldest, and enjoys the largest circulation of any book, but its usefulness and value as a standard of civilization is universally acknowledged. Thousands upon thousands of volumes have been written about it, commented upon and critically investigated. Words, verses, letters have been given mostly by our Jewish sages, thousands of manuscripts on this subject have been destroyed and lost, and yet, many points are unexplained: especially in our native tongue, we are greatly behind.

Fortune favored me to find an old and half-destroyed MS. in my old teacher's library; it tries to solve the mysterious connection of the four snakes mentioned—first in Genesis once, twice in Exodus and once in Numbers.

What part the serpent plays in the history of man's creation, and in Jewish history after the exodus from Egypt, and how this story could be made useful to the present generation, is the subject treated in the MS.

It matters not if it is a fact or a myth or a tradition or a parable, it figures first as tempter to Mother Eve, then the snake is used by Moses and Aaron in their mission to Pharaoh, and last, we have the setting up of this reptile on a pole to perform miraculous faith cures.

Moses must have had some object in view, there must have been some connection between these four Scriptural presentations. One author points out that throughout Moses'

Digitized by Google

legislation the insects and reptiles are regarded and described as the lowest species of creation and seem to have been created for punishment to the human family, and for the annoyance of the four-footed and feathered tribe. Still the composers of our sacred book give the most harmful and poisonous reptile a prominent position and for the play of our imagination.

Mythology teaches us that the serpent has been worshiped as a god, representing viciousness, deceit, the Devil, guile and deception; by common consent it represents a liar or seducer or deceiver.

Moses represented the snake as a liar, it persuaded Eve to disobey God's command and injuction not to eat the fruit of life and knowledge; it told a lie without benefit to itself, and used its persuasive powers to mislead Eve, that she and Adam would be like God, although not sure or positive of that fact.

The first pair only obtained some limited knowledge, and that they must make the first advances in civilization, and procure clothing to protect themselves against heat and cold.

Why the serpent was so hard punished, for telling the lie, which was no benefit to it, can only be accounted for by the idea that Moses wanted to impress upon man that it is beneficial neither to self nor to others, to promise a reward for doing a certain thing when no reward would follow.

The second instance where the snake appears in history, was when the Lord commanded Moses to go to the King of Egypt and deliver his message to release the Jews from bondage; then Moses pleaded to be excused on account of his weakness in speech. Had the Lord tested Moses as he did Abraham?

Moses full of faith was ready to do what the Lord commanded; he was told to throw down his staff, it would become a serpent. Moses became frightened and scared; still when the Lord told him to take hold of the snake by its tail, he submitted at once and showed his perfect trust in God and His word—he was no more afraid.

Digitized by Google

The third instance where the serpent is made to figure, is when Moses and Aaron appear before Pharaoh to deliver God's command.

Moses threw Aaron's staff down before the king and it turned into a serpent, thereby reminding Pharaoh that the snake was punished for uttering a lie, and misconstruing God's command, and so would he and his people be punished if the king failed to fulfil his word. But Pharaoh only thought that the snake meant to persuade him to free his slaves; so he said, "My wise men can make snakes and tell lies to persuade me to grant them some favor. Sometime I do it or promise to do it, but often I promise and don't keep my word. I am king and lord; I can make promises when I choose and take them back if I feel like it; see here this magician can make snakes and tell lies. Your snake may swallow these. I shall be no worse."

The fourth time the snake appears is shortly before the Israelites come close to the River Jordan, long after their exodus from Egypt, during which time they had received the Law on Mount Sinai and had created a rebellion, had put up the golden calf and passed through a number of memorable events.

When Moses commences writing the fifth book—Deuteronomy—he finds out that in place of the Ten Commandments he should have made eleven—Thou shalt not lie—he noticed in his penal code he did not describe a punishment for a liar, expressly such white lies, without harmful intention or black spots. He regretted the omission. He reflected that the king and people of Egypt were liars, that the Israelites also lied to some extent—they, like all mankind in all countries where lying is not restricted by law, quickly assume the vices of their neighbors as their virtues.

Individuals who are aggrieved by their neighbor's lies, resort to brute force, fighting, dueling and bodily harm; even while Moses was editing his last books there was a great lack of morality, there was jealousy, hatred and quarreling amongst his people. To stop this immoral sickness, he must get a remedy, and prevent the people from lying. He intended to

Digitized by Google

make a model nation, to make it a holy nation and a kingdom of priests, a people ruled by law and not by individuals, aggression, fighting or lynch law. Therefore, he set the copper snake on a pole, and instructed them to think before they speak, to look up to the punished lying snake, and remember not to lie. He hoped that it would have the same good effect as to bind the law on their brow or on their door-post, thereby to remember and think of them.

His hopes were well repaid by the exposure of the snake. The people stopped lying. They looked at the copper snake and stopped lying. The moral disease was cured, and the nation weaned itself from lying; the proof of it was that the copper snake was laid aside before they crossed the Jordan, and the people had no more use for it after taking possession of Palestine. For several centuries they abstained from that vice, only after they came in contact with the other nations some weak-minded and bad Jews got into that bad habit, still they never went so far as to practice dueling or do deeds of brutality. It would not be any harm now for us to hang up a snake in reformed Jewish houses where the *Mizrach* used to hang, or in orthodox houses close to the *Mezuzah*.

These signs of the copper snake should be adopted in this blessed country. It would do no harm to erect such monuments on our high and by-ways, and on our public places, before our court-houses and at the Capitol grounds in Washington, and most everywhere near our newspaper offices and close to the editor's chair, and on the rostrum where our candidates hold the Devil's prayer meetings.

B'ne B'rith Notes.

THE MENORAH, certainly, does not object to having whole columns of its news notes reprinted, as has been done by certain Jewish journals. It is not, however, out of place to ask that due credit be given by those who print the items which THE MENORAH gathers.

"THE May issue of THE MENORAH is newsy and entertaining." —*Jewish Messenger.*

Digitized by Google

A NEW B'ne B'rith lodge is to be organized in Philadelphia. The lodge is to take an active interest in Jewish affairs, particularly in the B'ne B'rith Manual Training School.

THE Young Ladies' Auxiliary Society No. 1, of Isaiah Lodge No. 49, of New York City, and the Youths' Auxiliary of the same lodge, together with the members of Isaiah Lodge and their ladies, will visit the Home at Yonkers during the present month.

THE Executive Committee of the Order and the General Committee of District No. 1, sent a congratulating cable to President Julius Bien, and District Grand Lodge No. 8, of Germany, upon the occasion of the banquet given by the lodges of Germany to Brother Bien at the "Kaiserhof," Berlin.

A JOINT meeting of Ophir Lodge No. 21, and Golden Gate Lodge No. 129, of San Francisco, Cal., was recently held, at which the President of the District, Brother M. P. Stein, and the officers and members of the General Committee were received most cordially.

DISTRICT DEPUTY ADOLPH FLEISHMAN, of Albany, N. Y., and District Deputy Samuel Fleishner, of New Haven, Conn., presented very favorable reports of their work during the past year, to District Grand Lodge No. 1.

THE lodges of the city of Boston entertained President Kantrowitz and Brothers Sulzberger and Graetz of District Grand Lodge No. 1, most cordially upon the occasion of their recent visit. The lodges have inaugurated a course of entertainments for the members and their ladies.

"IN the death of Past Grand President Morris, of the B'ne B'rith, the Order has lost one of its hardest workers and devoted friends. Tarboro, his home, mourns a useful citizen, his family a devoted husband and father."—*Jewish South.*

PRESIDENT M. P. STEIN, of District Grand Lodge No. 4, who was recently injured in an accident, has completely recovered his health and is now making a course of visits to the various lodges in his jurisdiction.

IT is likely that new lodges may be instituted in Utica, N. Y., and Staten Island, N. Y., shortly.

CONCORDIA LODGE No. 440, of New York City, will have six candidates for initiation. Dr. Moschowitz is the President of the Lodge.

Digitized by Google

NORTHWESTERN LODGE No. 265, of Chicago, gave a social and literary entertainment in celebration of its twenty-first anniversary, at the hall of the Covenant Culture Club.

BROTHER ADOLPH KRAUS, of the Court of Appeals of the Order, and an active member of our brotherhood, has been appointed by Mayor Harrison, of Chicago, a member of the Board of Civil Service Commissioners in that city. At the first meeting of the board, Brother Kraus was elected its chairman. He was formerly a member and later President of the Chicago Board of Education. He was also Corporation Counsel under the administration of the late Mayor Carter Harrison, the father of the present Mayor. Brother Kraus is a prominent member of the Chicago bar.

"WHILE the Y. M. H. A. in a few cities only, like Philadelphia, Cleveland, and New York, seems to display an approach to the proper spirit, its model, the Y. M. C. A., has forged rapidly ahead and numbers now 1,446 branches in America alone, with 1,420 in Germany and 1,302 in Great Britain. The "Year Book," recently published by the International Committee, furnishes interesting reading. The I. O. B. B., however, seems to have more vitality and is adding steadily to its lodges abroad, the latest having been installed at Munich."—*Jewish Messenger*.

BROTHER S. D. SEWARDS, who has served as a member of the General Committee of District No. 2 for the past eight or nine years, and who was also President of the District, retires from the General Committee. Brother Sewards has been an active and painstaking official, and has won the esteem of his fellow-members. Brother Sewards declares that his activity in the ranks will be continued.

THE new head-quarters of District Grand Lodge No. 1, which is located on the northeast corner of Lexington Avenue and 58th Street, is rapidly nearing completion. The building is being thoroughly overhauled. There is an extension to the ground floor, which is to be occupied by the library. The lodge rooms are fitted up in excellent style, and present in the bright colors of the fittings a most congenial appearance. The house is a most imposing structure, having a frontage of nearly thirty-five feet, upon one o

Digitized by Google

the most accessible corners of Lexington Avenue. The location of the building is one which can readily be reached from all parts of the city. The lodge rooms have been let to many of the lodges of the District, and a number of lodges of the Order of Free Sons of Israel have also engaged the rooms. The building will become the rallying ground for the members of the Order. The District has for many years been endeavoring to acquire a permanent location. There have been many propositions for the erection of an edifice presented to the Grand Lodge, and referred to committees, without any realization of the project. The reason for this being, no doubt, because of the too ambitious plans submitted. The cost of the buildings heretofore discussed ranged from three hundred to five hundred thousand dollars. The entry upon such a project of necessity became largely speculative, and deterred many from participating in such an undertaking. The present building has been leased at a most reasonable rental for a term of ten years, and will probably become the forerunner of a more imposing structure to be reared some time in the future.

BROTHER SOLOMON LATZ, of Ber Sheba Lodge No. 11, of New York City, who has been a most active brother of the Order for many years, and for a long time a member of the Board of Governors of the Home at Yonkers, and of which Board he also was the President for several years, celebrated his seventieth birthday on Sunday, May 16th, by tendering to the inmates of the Home an entertainment, and a collation, to which the officers of the Grand Lodge of District No. 1, and the General Committee, the members of the Board of Governors, and the Ladies' Auxiliary Society of the Home, and also a number of the close friends of Brother Latz, were invited. There was a large assemblage present. Brother Ignatius Rice, upon behalf of the members of the Board of Governors, presented Brother Latz with an excellent executed crayon of himself, as a token of their esteem. At the collation addresses were made by many of those present, each filled with congratulatory wishes to the Brother, and all indulging in the hope that a goodly number of years of health, happiness and prosperity will be in store for him.

ARNON CENTENNIAL LODGE No. 39, of New York City, recently initiated a number of candidates. Among those present upon the occasion were President of the District, J. Kantrowitz, and Brother S. B. Wolfe of the General Committee.

Digitized by Google

AT the time of the laying of the corner-stone of the building which is known as the "Home" of District No. 1, in Yonkers, in 1882, the entire surroundings were one barren waste. There were but few dwellings in the vicinity and scarcely any streets laid out. It was necessary to walk a great distance to reach the Home. This is now all changed. A virtual paradise has sprung up. Elegant residences adorn handsomely laid out streets and avenues and electric cars make the "Home" their mecca. This year will signalize the fifteenth anniversary of the erection of the "Home." This event should be celebrated in appropriate form, and ceremonies comporting with the dignity of the occasion.

E. M. FRIEDLEIN, who was at one time one of the most active members of District Grand Lodge No. 1, and also President of the District, has recently celebrated his ninetieth year. The brother in his earlier years was for many years a delegate to the District Grand Lodge. He was a fluent speaker and a ready debater. He was an ardent champion for the retention of the German language as the official language of the Grand Lodge, and many a severe battle was fought upon this question in the earlier days of the District. He was also an ardent worker for the Maimonides Library.

BROTHER HENRY MORRIS, of Tarboro, N. C., at one time President of District No. 5, died recently. His body was brought to Richmond, Va,, for interment. The body was met at the depot by representatives from Benjamin Lodge No. 69, Paradise Lodge No. 223, and Rimmon Lodge No. 68, of Richmond. The funeral was conducted, at the request of the family, by the members of the Order.

COLUMBIA LODGE, No. 127, and Cremieux Lodge, No. 325, of San Francisco, Cal., had a joint meeting. The gathering was an enthusiastic one. President M. P. Stein, of District No. 4, was received by the brethren and addressed them. Addresses by others followed. A collation took place at the close of the meeting.

Digitized by Google

DISTRICT GRAND LODGE No. 2, held its annual Convention in the City of Indianapolis, Ind., on Sunday, May 23d. A full report of its proceedings will appear in the next issue of THE MENORAH.

IT is expected that more activity will prevail in the Brooklyn lodges during the coming year.

DISTRICT GRAND LODGE No. 7, held its annual session in Waco, Texas, recently. A full account of its proceedings will be given in the next issue of THE MENORAH.

LOUIS SCHNABEL, who died in New York City recently, was for many years an active member of Henry Jones Lodge No. 39.

EBN EZRA LODGE No. 47, of St. Louis, Mo., at its recent meeting adopted the following resolutions respecting the death of its late Brother, Simon Wolf:

WHEREAS, Death has removed from our midst a worthy Brother who had the kindness of heart and the noble attributes which stamped him as a true B'ne B'rith, and

WHEREAS, That said SIMON WOLF deserved special recognition for his generosity in having bequeathed his Endowment Benefit in our Order, amounting to $1,000, to the Jewish Orphan Asylum at Cleveland, and believing that it is meet and proper that Ebn Ezra Lodge should properly honor his memory for his noble deed,

THEREFORE BE IT RESOLVED, That we mourn in the death of our Brother, Simon Wolf, the loss of a truly good Israelite, one who was thoroughly imbued with the spirit of our faith and the doctrines and tenets of our Order.

RESOLVED, That the example set by our deceased brother is one worthy of emulation, and that his memory will abide with us as a pleasant recollection of a warm-hearted, generous and liberal-minded Jew.

RESOLVED, That a page in our record be set aside for these resolutions as a perpetual reminder of our deceased Brother's kindness of heart, and that they be published in the Jewish press.

JACOB FURTH,
SAM'L BOWMAN, } *Committee.*

WE present elsewhere the cut of the beautiful fountain presented to the Home at Yonkers by the Manhattan Lodge, No. 156, to commemorate the twenty-fifth anniversary of its institution. The six urns containing the flowers which rest upon the pedestals surrounding the fountain were presented to the Home by Brother Ignatius Rice, a member of the Board of Governors, to commemorate the twenty-fifth anniversary of his wedding. The two lions resting on pedestals were presented to the Home by Brother Ignatz Koeser, also a member of the Board of Governors.

DISTRICT GRAND LODGE No. 1 met for the first time in May on Sunday last; heretofore the annual sessions of the District were held during the month of January.

Digitized by Google

BROTHER LEO STEIN was elected President of the B'ne B'rith Club at the recent annual meeting, in place of Brother Adolph Hirsch. Brother Stein will be an energetic official and there is no doubt that his administration will redound most favorably to the interests of the club. Brother Stein is the president of the Stein Brewing Co., of Brooklyn, N. Y.

BROTHER JACOB FURTH, the Treasurer of the Order, is mentioned as one of the prospective Directors of the Public Schools of St. Louis, Mo. Brother Furth is at the head of the Furth Grocery Company of St. Louis, Mo., and one of the most zealous and hard-working members of the Order.

DISTRICT GRAND LODGES Nos. 1, 2, 6 and 7 held their annual sessions during the past month: No. 1, at Yonkers, N. Y.; No. 2, at Indianapolis, Ind.; No. 6, at Chicago, Ill., No. 7, at Waco, Tex.; District No. 8, of Germany, held its sessions on May 16th at Berlin, Germany.

A NUMBER of lodges have already held their meetings in the new B'ne B'rith Hall, in New York City, though the building was not completed at the time.

THE lodges of the Order in the city of Baltimore, Md., held memorial service in honor of the late lamented S. S. Nyburg, for many years the Grand Secretary of District No. 5. The services were held at the Bolton Street Temple, Sunday afternoon, May 23d, at 4 o'clock. Hon. Simon Wolf, of Washington, and Rev. Dr. T. Schanfarber were the speakers.

DISTRICT GRAND LODGE No. 1 opened its annual session in the large assembly room at its Home at Yonkers on Sunday last. A full report of the proceedings of the session will be given in our next issue. The report of President Kantrowitz, of which we have an advance copy, refers to the business depression so long existing which has had a baneful influence upon the recruiting of membership. He urges continued visits of the officers to the subordinate lodges as the best means for propaganda. He refers to the institution of two lodges. He speaks in glowing terms of the celebration of Brother Julius Bien's seventieth anniversary, and the work done by him in behalf of the Order, and makes a strong appeal for the Home at

Digitized by Google

Yonkers, asking that the Grand Lodge shall take such steps as will tend to bring about an assurance of the perpetuity of that institution. He refers in his appeal to the uncertainty of the conditions of life and the possibility of reverses attending individuals, suggesting that self-interest should in a measure prompt the brethren to act generously with the Home. He pays a tribute to the members of the General Committee as well as to the members of the Board of Governors for the duties performed, he also says a kind word for Ladies' Auxiliary Society of the Home. He refers to the unanimity of the Grand Lodge in its direction to acquire the new building for headquarters and a home for the District. The usefulness of the MENORAH Monthly is brought to the attention of the delegates. The work of the District Deputies is referred to and commended. The institution of ladies' and youths' auxiliary societies is noted, and a reference is made in paragraphs to the incidents of administration since the last session of the Grand Lodge. A number of recommendations as to propaganda are also embodied in the message, which ends with a peroration on the duties of our fellow-religionists and which is permeated with an intense religious fervor and concludes with an excellent essay on patriotism.

Respecting the "Home" President Kantrowitz says:

"Amid a landscape as beautiful and charming as the eye of man ever rested upon, situated upon a knoll along the shores of the beautiful Hudson, amid surroundings which nature in its overflowing lavishness created, rearing its head over and above the contiguous landscape, the Order of B'ne B'rith in our District has erected a 'Home.' No more peaceful spot, no handsomer location, no more tempting abiding place could have been selected for the purpose intended.

"It stands there as a perpetual poem of thoughtfulness of its founders; a temple dedicated to humanity. If those noble men who ushered this great District of our Order into life had accomplished nothing further than this creation, they would have found an amplitude of justification for their being. The erection of the Home was a consecration to a godly purpose, a virtual benevolence; and the short period of its existence has justified its dedication to the noble purposes designed for it by those who created the fund from which at some day it was to receive its present form and stateliness.

"In this ever-changing sphere of life, when success follows goodly effort, and failure and ruin follow success, wherein the changes in fortune are kaleidoscopic in character, wherein the man of wealth of to-day may be the pauper of to-morrow, and the pauper of to-day the millionaire of the morrow, wherein the wheel

Digitized by Google

of fortune is pregnant with freaks and the worldly status of man is changed in presto fashion, no man can tell with any degree of certitude upon what wave of the ever-rushing sea of life he may be carried and tossed, in what haven he may emerge in years to come. These who have watched, but for a small cycle of time, the course of human events and noted the successes and disasters which have attended the career of men of affairs and business, even within their own narrow pale, must be conversant with its varied and ever-changing character.

"No man is absolutely master of his own destiny. Events control him; conditions confront him and make him subservient to them. Misfortune and poverty have coralled thousands of those who were well-to-do in their grasp. If this be within the period of the prime of man, when the vigor of manhood and the ambition for the things in life spur him on to renewed efforts, he can oft recoup and recover himself, and while his strength and energy are in their pristine vigor he may suffer the 'ups' and 'downs' alternately and yet close his career in comfort. But when old age and infirmity attend and there is a lack of impulse, when the avenues to even the gaining of a mere livelihood are closed, and there is no silver lining to the perpetual cloud which overhangs one's future, when, alas, but too oft the offspring of man, which, when the earning capacity of the parent has ceased and his presence becomes a burden, has no more use for him, will deny him maintenance and an abode, when all is dark to the aged, there is but one road for them, and that is to the almshouse. In our beloved Order we have provided otherwise. We have, through the keen foresight of the founders of this District, erected a 'Home' for our brother, in which he is made to feel that he is truly in a 'Home,' that he is not a pauper, not subjected to the restraints attending the latter, but in a 'Home' to the support and maintenance of which he contributed and enters by virtue of the privilege of membership. I may say, in language unadorned and in words undisguised or wreathed in a frame of hidden meaning, that no man can tell at this day whether or not he may at some time be glad to seek entrance in our Home. While I wish all success and prosperity in their journey through life, what I have already said in previous lines will demonstrate that reverses are incident to the journey and among its possibilities. There have been nearly two hundred inmates of the Home since its establishment. Not one of these, in the prime of his or her life, in the vista of the future, saw or dreamed of a sojourn in the Home of District Number One of the Order B'ne B'rith. All of them, however, blessed the institution and the agency which called it into life. All of them found it a haven of rest for their declining days; all of them filled with a gratifying sense of the glorious work called into being; and those who have gone to their long rest have had the rugged roads of their old age smoothed by the loving care and guardianship of men who have given days and years to the performance of duties to this end; and those who are now there are

Digitized by Google

enjoying a peacefulness and serenity of existence which nothing but untowardness upon their own part can disturb. It is for those whom we shelter now and those whom we may be called upon to give a lifting hand in the future, that I appeal to the members of the District to come forward and give further aid, continued sustenance; to help each other in devising some method, some plan which will give a guarantee of perpetuity of maintenance to what we may justly call the pride of the District. It will be seen by the report of the President of the Board of Governors of the 'Home,' that through the loss of membership incident to the change of the Endowment feature of the District the contribution of the District has been materially lessened, and while the income has thus been curtailed, the demands made upon the Home by the increasing number of inmates have become greater. My brethren, no nobler work can appeal to you; even self-interest should urge us on in giving assurance of readily meeting the demands which will be made upon us, and I believe I may safely cherish the hope that the words spoken by me in behalf of those who are now our charges, and who will become so in time to come, will strike a responsive chord."

THERE is a movement on foot to consolidate Benjamin Lodge No. 69, Paradise Lodge No. 223, and Rimmon Lodge No. 68, of Richmond, Va. A similar attempt was heretofore made without success. The *Jewish South*, speaking of the proposed consolidation, says: "Much can be done in this direction by having one lodge instead of three as at present. It would cost no more to run a large organization than a small one, and there would be, consequently, a saving of two thirds of the present expense of carrying on the Order here. Leaving out the question of money, it is eminently proper that an order, whose motto is 'Brotherly Love and Harmony,' should carry out those principles to the fullest extent by mingling in one compact body."

DR. WILHELM HERZBERG, who represented the lodges of the Orient in the Convention of the Order, held in Cincinnati in 1895, died recently at Brussels, Belgium, in his seventieth year. Immediately prior to his death he conducted an educational establishment in Brussels. He had been for many years a director of the Læmmel School in Jerusalem. In 1868 considerable enthusiasm was called forth by a novel in letter-form, "Jewish Family Papers, Letters of a Missionary," appearing under the pseudonym Gustav Meinhardt. The work was subsequently translated for the former Jewish Publication Society. Dr. Herzberg was the author of this work. During his stay in this country the members of the Executive Committee of the Order showed him considerable attention.

Digitized by Google

THE Ladies' Auxiliary Society of Isaiah Lodge No. 49, of New York City, which will visit the Home at Yonkers on Sunday, June 13th, will tender the inmates a collation on that day. The members of the Society, as well as the members of the Youths' Auxiliary Society, of the same lodge, will also partake of a collation. There will be musical exercises during the visit. The Ladies' Auxiliary has accumulated a capital of over one hundred dollars in the short period of its existence and has over one hundred members.

DR. S. WATERMAN, who since "the memory of man runneth not to the contrary," has been an active member of the brotherhood, has been for many years the Medical Director of the Home at Yonkers. He looks after the health of the inmates and the records of the institution give most creditable evidence of his success in this direction. The Doctor is in vigorous health, both mentally and bodily, and is a most familiar as well as picturesque figure in B'ne B'rith circles in District No. 1.

AT the last meeting of the Past Presidents' Association of District Grand Lodge No. 4, held in San Francisco, Cal., it was decided to organize a lodge of the Daughters of Judah, as an auxiliary to the Order, and a committee of seven was appointed as a preliminary organization. They met after the adjournment of the Association and decided to hold an open meeting at B'ne B'rith Hall on Sunday, June 13th, at 2 p. m.

ARRANGEMENTS were made with the New York Central Railroad to take the delegates to the session of District No. 1, from New York to Yonkers by special train at reduced rates.

THE Ladies' Auxiliary Society of the B'ne B'rith Club had a strawberry festival at the Club House, New York City, on Wednesday, May 26th, which was well attended.

THE New York *Staats-Zeitung*, of May 17th, contained a cable dispatch from Berlin, Germany, giving an account of the reception of President Julius Bien, by District Grand Lodge No. 8, and of the banquet tendered to him at the Hotel Kaiserhof.

Digitized by Google

BROTHER ADOLPH HIRSH, who has been the President of the B'ne B'rith Club of New York City since its organization, has made place for an equally active successor. Brother Hirsh remains in the Board of Directors. He has been a most faithful laborer in behalf of the Club. It has been his desire to make it a useful adjunct to the District.

BROTHER E. L. WEIL, who was recently appointed a Notary Public for New Orleans, by Governor Foster of Louisiana, is an officer of James K. Gutheim Lodge No. 39, and one of its active members.

THE fifteenth annual meeting of the Ladies' Auxiliary Society of the Home for Aged and Infirm, of District No. 1, Yonkers, was held at the Home, on Sunday, May 9th, in presence of a goodly representation of members of the Society, the General Committee of the District and the Board of Governors of the Home. The annual reports of the President, Treasurer and Secretary were read, that of the President, Mrs. J. H. Rosen, giving a resumé of the year's doings, being received with vociferous applause. Among other matters referred to, allusion was made to the decrease in the membership roll, and an earnest appeal was made to the members and friends of the Society to manifest their interest in its welfare by submitting propositions for membership. With this object in view, a committee from the Society attended the session of the District Grand Lodge, and addressed its members for the purpose of having the subject brought to the notice of the lodges by means of the representatives. The election resulted as follows: Mrs. J. H. Rosen, President; Mrs. H. Josephy, Vice-President; Mrs. M. Hellman, Treasurer. Directresses for three years: Mmes. L. Stern, H. S. Herrman, M. Heyman, H. Eckstein, H. W. Cane, L. A. Myers. The meeting was addressed by Brother Kantrowitz, President of the District, E. J. Graetz, President of the Board of Governors; H. W. Cane, M. S. Hyman and J. M. Cohen. A musical entertainment followed, after which all partook of refreshments, and the day terminated with an avowal on the part of all present to do all in their power to benefit the Ladies' Auxiliary Society.

A COLLECTION of funds is being made through the children of the Sunday-school higher classes, of Atlanta, Ga., for the purpose of erecting a sick ward in the B'ne B'rith Orphans' Home of that city.

Digitized by Google

Presented to the "Home" at Yonkers, by Brother Ignatz Koeser, member of board of Governers.

Digitized by Google

THE Court of Appeals of the Order has power under the Constitution to sit *en banc* annually. It has, however, not held a session for some years. There are no appeals pending before the Court.

JUDGE PHILIP STEIN, Judge E. C. Hamburgher, and Commissioner Adolph Kraus are members of the Board of Directors of the B'ne B'rith Club of Chicago (Covenant Culture Club)

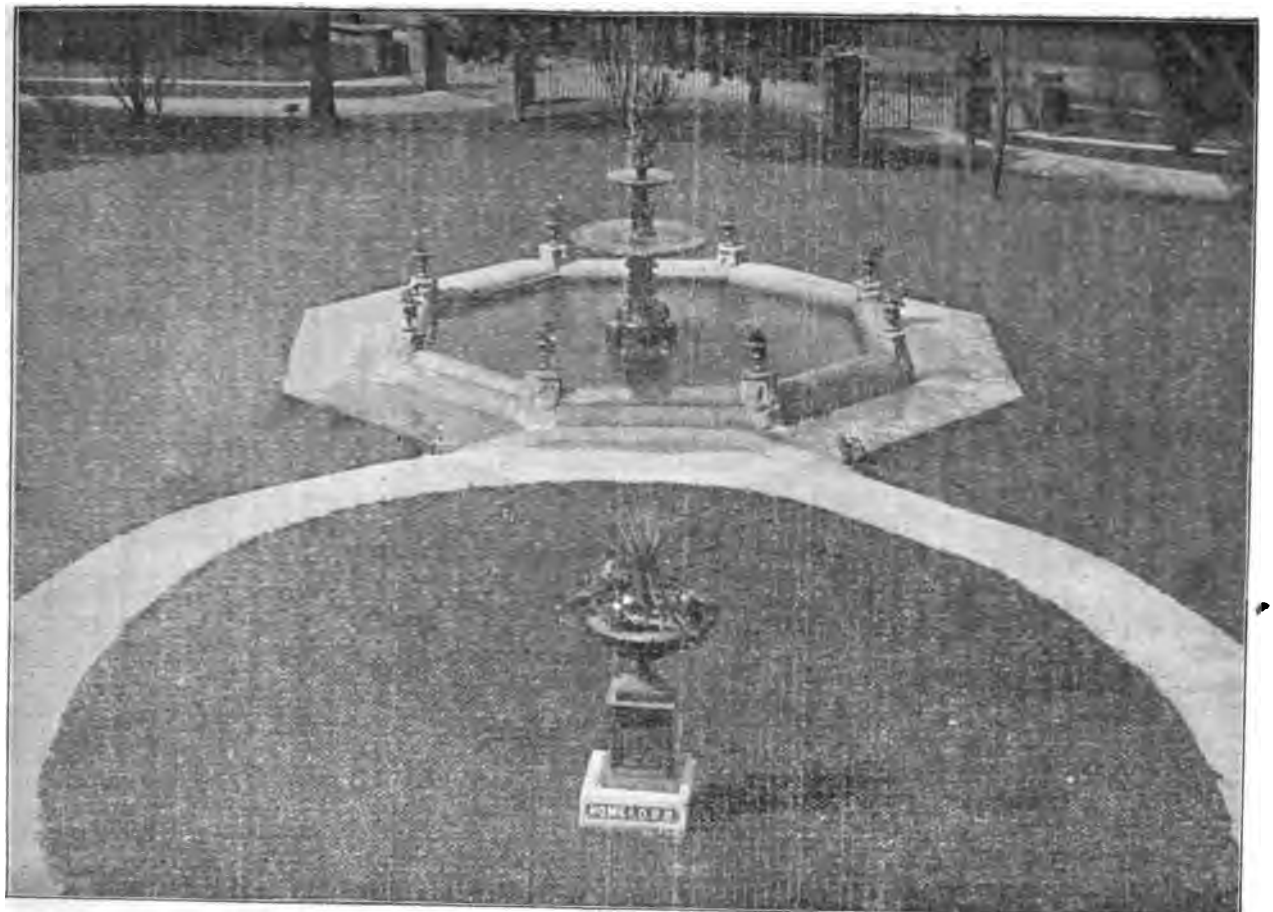
THE Maimonides Free Library of District No. 1, in the City of New York, has now fifty-five thousand volumes upon its shelves. It will be no small task to move its books from its present to its new quarters in the B'ne B'rith Hall. Brother William A. Gans is the President of the Library.

THE annual meeting of the B'ne B'rith Club was held at its house in the City of New York on May 3d. The following officers were elected for the ensuing term: Leo Stein, President; S. G. Bernstein, 1st Vice-President ; Dr. E. Koesztler, 2d Vice-President; N. A. Alexander, Recording Secretary ; Max Graetzner, Financial Secretary ; E. Baruch, Treasurer. The Directors elected are as follows : M. Thalmessinger, Dr. E. W. Hoeber, Adolph Hirsh, E. S. Kuh, M. Rosenstock, Dr. H. Herbert, Charles Katz, Max Lowenstein, F. Jellenik, L. Aarons. The by-laws respecting dues of membership were amended, making the dues for members of the Order $15.00 and for non-members $18.00 per annum. By reason of the provision of the Raines Liquor Law, recently passed by the Legislature of the State of New York, the Club is compelled to pay an annual liquor license fee of eight hundred dollars. The Board meetings of the club will take place on the second Monday in each month. The Club has an active membership of nearly three hundred.

MR. ALFRED PHILIPPI, for many years in charge of the dramatic column of the *Staats-Zeitung*, has been appointed editor of that excellent paper's Sunday edition. Mr. Philippi will, no doubt, keep up the standard of the dear old Sonntagsblatt. Mr. Philippi was some years ago the assistant librarian of the Maimonides Library of District Grand Lodge No. 1.

DISTRICT NO. 1 has made three moves in its head-quarters in New York City, in the last twenty-five years. The offices in that period were in Teutonia Assembly Rooms, Third Avenue and Sixteenth Street; Lese Verein Building, Third Avenue and Fifty-fifth Street; Bank Building, Third Avenue and Fifty-seventh Street. It now leaves Third Avenue to go to Lexington Avenue.

Digitized by Google



Fountain presented by Manhattan Lodge, No. 156, to homeat Yonkers, N. Y. in commemoration of the 25th anniversary of its institution.

Digitized by Google

THE officers of the B'ne B'rith Club of Chicago, which is named the Covenant Culture Club, are: H. Felsenthal, President; Max Stern, Vice-President; Adolph Kraus, Treasurer; Dr. A. R. Levy, Secretary. Directors: Hon. Philip Stein, M. Guettel, Louis G. Wolff, D. Fish, S. Springer. The committee of arrangements for the concert recently given by the Club, was: Martin Barbe, Michael Cohen, Israel Cowen, Eli B. Felsenthal, Jos. Frank, E. C. Hamburger, M. M. Houseman, I. Juda, Adolph Loeb, Leo Loeb, S Lubliner, Solms Marcus, Dr. A. Norden, Theo. Podolski, I. Salinger, Sam Taussig, Wm. Taussig, Emil Wedeles, A. Weisskopf, Arnold Wolf. The concert was a success in attendance and in the rendition of the musical programme.

BROTHER HENRY G. STIEBEL, who was for many years an active member of Mount Carmel Lodge No. 20, of Cincinnati, and one of the most prominent citizens of that city, died recently in his seventy-second year.

SECRETARY S. HAMBURGER, of District No. 1, announces to the lodges that the laws of the Constitution Grand Lodge and District Grand Lodge No. 1, which must under the law of the Order be attached to the by-laws of Lodges, can be obtained from the District Grand Lodge at a nominal sum.

MANY of the lodges of District No. 1, will visit the Home of the District at Yonkers with their ladies during the coming summer.

THE Society of Past Presidents of District Grand Lodge No. 1, will have its semi-annual meeting during the present month, at the new B'ne B'rith Hall in New York City.

BROTHER HENRY MORRIS, who died recently in Tarboro, N. C., and was at one time President of District Grand Lodge No. 5, was buried at Richmond, Va, with appropriate ceremonies rendered by the lodges of the Order in that city. Brother Morris was 57 years of age at the time of his death. He was a native of England, and came to this country when but a mere child. He was Mayor of Tarboro for a number of years, and served for a long period on its Board of Aldermen. While Mayor he was most active in bringing aid to the sufferers by the Charleston earthquake. As President of District Grand Lodge No. 5, Brother Morris assisted Governor Gordon of Georgia in the laying of the corner stone of the B'ne B'rith Orphans' Home in Atlanta, Ga. Brother Morris was also active in Jewish communal affairs. He was one of the chief factors in the reorganization of the public schools of Tarboro, and their excellence is to a great extent due to his untiring efforts and wise suggestions. For a number of years he was one of the directors of the Pamlico Banking and Insurance Co. He and his

Digitized by Google

brother have built up a very extensive dry goods business—one of the largest in eastern Carolina. In business Mr. Morris was active and upright, and ever on the alert for the welfare and interest of the town. He leaves a widow and six children.

EBN EZRA LODGE of St. Louis, Mo., had a very well attended meeting recently. Dr. M. Galand, Dr. Louis Wolfort and Edwin Schiele were initiated into the membership. This lodge sent to the annual convention of the District Grand Lodge No. 2 held at Indianapolis, the following delegates: Messrs. Isidor Bush, Jacob Furth and Samuel Bowman; in case of Mr. Bush's inability to attend, Mr. William Stix was to take his place.

THE Committee on Intellectual Advancement and the Past Grand Presidents' Association of District No. 4, gave a literary and musical entertainment at the B'ne B'rith Hall recently. There was an excellent musical entertainment offered. The literary features were an address by Brother Lucius L. Solomon, and a debate the subject of which was "Should the City own and control its water supply" (affirmative, H. Gutstadt, Hugo K. Asher; Negative, I. I. Brown and E. D. Peixotto.) The entertainment was thoroughly successful.

THE circulation of the Maimonides Free Library of District No. 1, of New York City, during the past year was 185,000 volumes.

FORTUNA LODGE No. 250, and Benjamin Franklin Lodge No. 260, of District No. 1, located in the City of New York, have been consolidated under the name of Fortuna Lodge No. 250. The officers of the District Grand Lodge attended the meeting at which this official step was consummated, and installed the officers of the lodge.

THE members of the Chananiah Lodge No. 165, of the City of New York, and their ladies will pay a visit to the Home at Yonkers, on the third Sunday of the month of June.

AN official visit was paid by President M. P. Stein and the members of the General Committee of District No. 4, to Modin Lodge No. 42, of San Francisco, Cal. The officers were tendered a hearty reception. Quite a number of visitors were in attendance.

BROTHER I. WILLON of Moses Lodge No. 66 of the City of New York, has held the position of Financial Secretary in the same for nearly thirty years. The Brother has been a most faithful and devoted member of the Order and a competent official of his lodge.

THE Board of Governors of the Home at Yonkers will celebrate the 15th anniversary of the erection of the "Home." The Board of Governors and their ladies will celebrate the event by a dinner at the Home.

OCCIDENTAL LODGE No. 345, of San Francisco, Cal., tendered a reception to President M. P. Stein and the officers of District Grand Lodge No. 4.

THERE was a gathering recently of the leading and representative Hebrews of San Francisco in B'ne B'rith Hall, and their

Digitized by Google

meeting was made the occasion of an elaborate banquet. Modin Lodge No. 42, was visited by the Grand Lodge of the Pacific Coast jurisdiction, and so it had an opportunity to fill the position of generous host. All the guests and members of Modin Lodge met in a fraternal hall and discussed questions of interest to the lodge. Among those present were Rabbis Voorsanger, Nieto and Levy and several prominent Jewish merchants. Marcus Meyer, S. Flyshaker, Joseph Hirsch and M. Lindheimer, the Committee of Arrangements, escorted the Grand Lodge into a large hall that was profusely decorated and contained the banquet tables. Here the party enjoyed themselves, and when Henry Mauser, the toastmaster, called for order, the following toasts were given: "District Grand Lodge, No. 4," Grand President M. P. Stein; "Constitution Grand Lodge," Past Grand President D. S. Hirschberg; "The Founder of District Grand Lodge No. 4," Past Grand President Jacob Greenebaum; "Court of Appeals," Past Grand President Joseph Rothschild; "Old Friends," ex-member of Modin Lodge, Dr. J. Voorsanger; "Modin Lodge, one of the Pioneers of District No. 4," Joseph Shaen; "Our Sister Lodges," George Samuels; "Oratory as a Power of Attraction," Lucius Solomons; "The Younger Generation of Grand Presidents," F. Sperling; "The Jewish Press," Dr. M. S. Levy; "Intellectual Improvement," Edmund Tausky; "The Library as an Advertising Medium," Past Grand President Herman Enkel; "Our Ritual," Dr. Jacob Nieto; "The Lawyer; of What Good is He to the Order?" Ed. Peixotto; "The Jew and the Questions of the Day." H. Gudstadt; "The Young American Jew," Wallace Wise; "The Old Foreign Jew," Grand Secretary I. J. Aschheim.

"EXCEEDINGLY imperceptible is the increase of the knowledge and understanding of Judaism in our midst, in spite of the many praiseworthy endeavors in that direction. We are watching closely the effect of the labors inaugurated by the Council of Jewish Women, and our attention is riveted to the work of the Jewish Chautauqua; nor is our interest waning in the Jewish Publication Society, the Young Men's Hebrew Associations, in the attempts of the various Grand Lodges of I. O. B. B, at spreading a knowledge of our history and faith, yet to our dismay we must confess, the result is very unsatisfactory. The trouble is at the root, the home! When a reader of a Jewish paper is so steeped in ignorance of the practice and custom of the religion as to be compelled to ask the question, whether '*En Kelohenu*, of which he happened to read in a secular paper, was something to eat or to wear,' it is time to pause and to reflect. Such ignorance is not merely of the head but also of the heart. It denotes a most pitiable, a most appalling spiritual poverty, which cannot be removed by any other means save that of home."—*Jewish Voice.*

BROTHER AARON HALLE, who died recently at Cleveland, Ohio, was an old and highly respected member of the Order.

Digitized by Google

Brother Halle bequeathed his endowment of $1,000 to the Orphan Asylum of the Order at Cleveland. Brother Halle was born in Willmars, Bavaria, in 1815.

THE Covenant Culture Club of Chicago (B'ne B'rith,) gave a concert at Central Music Hall on Monday evening, May 17th. An excellent programme was rendered.

OWING to the absence of Brother Bien in Europe, the annual meeting of the Executive Committee will not take place until his return.

DISTRICT Grand Lodge No. 6 held its annual session in the Covenant Culture Club Hall in Chicago on Sunday, May 16th. The jurisdiction of the District extends over the States of Illinois, Michigan, Wisconsin, Minnesota, Iowa and Nebraska. There was a full attendance of delegates. The session was opened by the President of the District, Rev. A. Norden. The morning session of the delegates, was devoted to the reading of the President's message, and the annual report of the officers.

Among other things President Norden in his message says: "To our regret the increase of membership, an expectation and hope which we all so fondly entertained, has not been realized. At the end of our fiscal year, December 31st, 1896, we had a membership of 1835 endowment members and 381 non-endowment members: a total of 2216, a net decrease of 116 since the report to the last convention. This, in the main, may be attributed to the unfortunate state of commercial unrest prevailing in this country for the last four years, in consequence of which societies as well as individuals had to suffer. It is not only our Order, there is no institution, educational or charitable, that hast not been affected by these hard times. But there are causes which lie hidden much deeper, and which must be thoroughly examined, corrected and entirely eradicated; for unless we do this we will, I fear, have to record a decrease of membership year after year. The question as to how to increase our membership is not a new one. It is eloquently discussed at every convention. . . . We are wont to deplore the apathy of the young men for all Jewish institutions, we criticize them severely for not aiding us in the furtherance of the noble principles of our Order. We forget, however, that the apathy of the young is greatly caused by the indifference of the older members of the Order. All the eloquence displayed in the Grand Lodge Convention and all the zeal and energy of the Grand Lodge Officers will avail nothing, unless every individual Ben B'rith becomes impressed with his sacred duty to give his aid in every possible manner and on every occasion to the future success of the Order. Let the B'ne B'rith cease speaking continually of material benefits. The ideal must be emphasized more than the material. Let each speak in glowing terms of the glorious achievements of our Order. Let him point with pride to the monuments erected to Benevolence and Humanity, to the Orphan Asylums, to the Homes of the Aged, to the educational institu-

Digitized by Google

tions, founded and supported by the Order. Let the individual B'ne B'rith appeal to his own sons that as long as there are Jewish widows to be assisted, Jewish orphans to be educated and the Jewish aged to be cared for, so long do we need the aid and co-operation of all the Israelites, of the young as well as the old, in this noble work for humanity. Such a course will, I think, be the most successful; we will gather around our banner those who necessarily must take our places; the enthusiasm of the oider will be emulated by the young, the hopes of the founders of the Order will be realized, and the future of the Order will be secured." . . .

"The Endowment Law as accepted at the last convention and in operation since January 1st, 1897, works, according to the statement of the Secretary, satisfactorily. The Endowment Question was agitated and discussed in the Grand Lodge for many years. We believe that it is now on a firm basis, and removed from the sphere of controversy for many years to come.

"The usefulness of our Orphan Asylum needs no further mention to commend itself to the affection of the members of the District. Its glorious achievements are a matter of history in our Order. Hundreds of helpless orphans have with parental care and solicitude received their early training and education in this Asylum. We find them as honored workers in every trade, in every line of commerce, in every profession; in short, this institution has fitted them for the intelligent discharge of the duties devolving upon them as honorable men and estimable women. Every contribution towards the maintenance of this institution must be regarded a sacrifice brought upon the altar of humanity. . . .

"The activity manifested in the Order during the past year is a sign of re-awakening, and the outlook is encouraging. Eight new lodges were installed. One in Cleveland, one in Norfolk, one in Duluth, one in Utica, one in Mannheim and one in Dortmund, Germany, one in Bruenn, Austria, and one in Algeria.

"From the reports of the members of the Executive Committee we notice that all the institutions, charitable or educational, connected with the different districts are in a most flourishing condition. There are in this country: The Home for the Aged at Yonkers; the Manual Training School at Philadelphia; the Orphan Asylums at Cleveland and at Atlanta, the Widows' and Orphans Home at New Orleans; the Free School Library at San Francisco, and the Maimonides Library of New York. In Europe, and especially in District No. 8, we have to record the most gratifying results: Asylums for indigent patients, a Childrens' Home, a Girls' Home, a Manual Training School, a Training School for Nurses, founded and supported by the different lodges. All this bears testimony that in our Order the material benefits are not the mainstays of its existence. Its perpetuation is guaranteed only by following its lofty aims and objects, which are: The amelioration of suffering humanity and the spreading of culture. . . .

"Speaking of the celebration of the 70th anniversary of Julius

Digitized by Google

Bien, President Norden, says: "In fitting terms the General Committee expressed the sentiments of every member of the District to the honored Brother. Since 1868 Bro. Bien is at the helm of the Order. He has devoted his time and energy to the extension and usefulness of the Order and it is our fervent prayer that God may prolong his days and give him strength to be the leader and helmsman for many, many years to come." Speaking of the B'ne B'rith Covenant Culture Club he says :

"A Home—a B'ne B'rith Home where all the B'ne B'rith lodges can meet, where all the brethren can wend their ways—such was the hope of the brotherhood for many years. It was a hope awaiting a long time its realization. Last year the Past Presidents' Association revived again the idea, this time in a more tangible form. A Committee was appointed of which Bro. H. Felsenthal was the Chairman, with the instruction and with full power to rent, to furnish and to open the Home for lodge and culture purposes. It is almost inconceivable how this gigantic piece of work was performed. Here is a sign of what endurance and perseverance can accomplish. Nothing can arouse our feelings to a higher state of joy than the thought of meeting here to-day in the hall of the Covenant Culture Club; in *Our Home.* Its usefulness and influence is far-reaching. It has splendid facilities, gives opportunity for culture and refined pleasures. The Culture Club privileges are extended to every member of the Order. Those from elsewhere, when in the city, are welcome to make these premises their headquarters, and find here recreation after the labors of the day."

The Report of Secretary E. C. Hamburgher shows a membership of 1835 Endowment members and 381 non-Endowment members, total 2216.

The losses were by deaths 36, of which *two* were non-endowment members; suspensions 208, withdrawn by card 53, total 297. Initated 157, admitted by card 10, reinstated 14, total 181, leaving a net loss in membership from Dec. 31st, 1895, to Dec. 31st, 1896, of 116.

There was a cash balance in hands of treasurer as per report of 1896 of $973.97. Receipts for *per capita* in 1896, were $2,274.50; total $3,248.47. Disbursements for 1896, $2,564.78, leaving a net balance in hands of Treasurer of the Grand Lodge of $683 69. Receipts for endowments $34,337; disbursements $35,600. Receipts for dues for Orphan Asylum and from assessments for building fund, $7,001.25.

The amount invested to credit of Reserve fund is $147.050.

At the afternoon session officers were elected as follows: General Committee: President, S. Lubliner; First Vice President, B. Ginsberg; Second Vice President, Max Ascher; Secretary, E. C. Hamburgher; Treasurer, D. Fisch; Sergeant-at-Arms, Sol. Degen. Committee on Appeals, I. J. Levinson, President; Charles Nussbaum, Harry Swimmer, G. A. Wolf, Sigmund Livingston. Trustees of the Orphan Asylum: M. M. Hirsch, Chairman; Harry Swimmer, Adolph Loeb, Simon Heavenrich.

Digitized by Google

In the evening the delegates were tendered a banquet by the Chicago lodges, at the Covenant Culture Club.

THE annual convention of the District Grand Lodge No. 2, was held in Indianapolis, Ind., May 23d and 24th. The representatives made their headquarters at the Denison Hotel. Sol. Kiser, President of the Grand Lodge, assisted by Messrs. Leon Kahn, J. Adler, E. L. Segar, C. B. Feibleman, and Louis Efroymson formed the Committee on Entertainment. On Sunday evening the local lodges, assisted by the Montefiore Society, gave a musicale and reception. Monday evening the delegates attended a banquet and ball, in their honor at the Denison. The wives and daughters of the representatives were received by the ladies of the Reception Committee on Sunday afternoon at the America Club.

"THE different I. O. B. B. lodges still continue to meet with success and at every meeting interest is shown by all who are willing to aid the cause and different charities that the lodges represent. Jas. K. Gutheim Lodge No. 439, has recently received several new accessions and at the last meeting it was decided to celebrate the third anniversary in an impromptu manner at the first meeting in June, which will be on Monday, 7th inst. There will be musical and literary features with a short address upon the history of this the youngest and banner lodge of I. O. B. B. The Committee of Arrangements are: Messrs. Gerson Aletrino, Jacob Adler and Emanuel L. Weil."—*American Israelite.*

BROTHER MORRIS ADLER, of Hillel Lodge No. 28, Brooklyn, N. Y. who was for many years a most active member of the General Committee and afterwards President of the District, is again taking an active interest in the affairs of the Order.

THE *Hebrew Standard* asks: "What does Zion Lodge, of the Independent Order of B'ne B'rith, think of going to Zion?"

"DISTRICT GRAND LODGES Nos. 2, 6 and 7, of the Independent Order of B'ne B'rith, have held their annual conventions during the present month, and District No. 1 will meet on Sunday. While no very important questions are to be considered, or are agitating these bodies just at present, their gatherings in annual session, particularly in the West, aid in stirring up our co-religionists and help to give new impetus to matters pertaining to Judaism."—*Hebrew Standard.*

GRAND SECRETARY ASCHEIM of District Grand Lodge No. 4, paid a visit to Fresno recently and there laid the foundation for the organization of a new lodge.

THE official visits of Bro. M. P. Stein, President of District Grand Lodge No. 4, have been instrumental in filling up the seats of the lodge rooms most excellently.

BROTHER SIMONSON, an inmate of the Home at Yonkers, New York, who was a member of Fortuna Lodge No. 250, died there last week.

Digitized by Google

STANDARD LODGE No. 215, of Cincinnati, Ohio, passed resolutions of condolence upon the death of its late Brother, A. J. Friedlander, who was a prominent citizen of Cincinnati. Memorial services were held in memory of the brother by the various organizations with which he was identified, on May 26th, at the Plum Street Temple. The participants were Talmud Yelodim Institute, Plum Street Temple, Hebrew Union College, Cleveland Orphan Asylum, Jewish Cemetery, Union Sabbath School, Home for Jewish Aged and Infirm, B'ne B'rith, and Clothiers' Association.

BROTHER VICTOR ABRAHAM spoke for the Order and its Orphan Asylum in Cleveland.

"NEXT Sunday, at Indianapolis, Ind., the regular annual meeting of District Grand Lodge No. 2, I. O. B. B., will convene. While but very little legislation is necessary, the conventions are largely conducive to the welfare of Judaism in the communities in which they take place."—*Jewish Voice.*

THE annual session of District Grand Lodge No. 1, was held at the "Home" in Yonkers on Sunday last, May 28th. There was a full attendance of delegates. The session was opened at eleven o'clock. The officers present were Joshua Kantrowitz, President; Adolph Hirsh, First Vice-President; H. W. Cane, Second Vice-President; S. Sulzberger, Treasurer; S. Hamburger, Secretary, and the following members of the General Committee: William A. Gans, Dr. S. B. Wolfe, I. S. Lambert, S. D. Sewards, H. M. Blaskopf, M. Ellinger, Myer Hellman and E. J. Graetz, President of the Home. After the reading of the minutes and the initiation of a number of Past Presidents the President read his message (an extract of which appears elsewhere in this issue). The message, which contains a number of excellent recommendations, was received with much applause. The election of officers followed the reading of the message. The following officers were elected: Adolph Hirsh, President; Henry W. Cane, First Vice President; Dr. S. B. Wolfe, Second Vice-President; S. Sulzberger, Treasurer; S. Hamburger, Secretary. William A. Gans, Chairman Committee on Intellectual Advancement; Joshua Kantrowitz, Laws; I S. Lambert, Finance; H. M. Blaskopf, Endowment; M. Ellinger, Generai Fund; Myer Hellman, Hall and Building; I. B. Klein, of Bridgeport, District Court.

The officers were installed by Brother William A. Gans, President of the Constitution Grand Lodge, assisted by Brothers S. D. Sewards, Isaac Rosnosky, and M. Ellinger.

The reports of the various committees of the Grand Lodge were received and referred to appropriate committees. An excellent report of the "Home" was made by Brother E. J. Graetz, the President of the Board of Governors. The report is replete with information respecting the affairs of the "Home," both statistical and otherwise The "Home" has, as the report shows, eighty inmates at the present, time being fifty males and thirty females. The receipts for the year were $16.871.37; disbursements $16.459.19,

Digitized by Google

leaving a balance in hands of Treasurer of $412.18. The donations during the year aggregated $1.143.72 and the bequests were $327 66.

The report of the library shows a very gratifying condition in this department. The circulation of the library since the last session of the Grand Lodge, was 185.473 volumes, the average number of readers who visited the library monthly was 6000, the number of books which were consulted in the reference department was 45.772.

During the session a committee of the Ladies' Auxiliary Society, consisting of Mrs. Rosen, the President; Mrs. Leopold Stern and Mrs. Joseph Loth, was received, the ladies addressed the Grand Lodge, making appeal in behalf of the Society in the direction of increased membership. After their addresses a recess was taken, and forty ladies, relatives of the members, were proposed and Brother J. Laventall of Albany subscribed $50 for a life membership. The Grand Lodge subsequently voted to make an appeal to the brethren of the lodges, asking them to propose their wives and female relatives and members of their families. The chairman of the various committees to whom the reports of the standing committees referred made their reports, and the action thereon and other proceedings will be given in detail in our next issue. The Grand Lodge adjourned on Monday afternoon, May 30th, at 6 o'clock.

Domestic Notes.

THE new annex of the Michael Reese Hospital, Chicago, was opened recently. Visitors were made welcome, and many called and were escorted through the new building during the day. The annex which is a three-story building, erected at a cost of $13,000 given by Jacob Rosenberg as trustee of the hospital fund, contains two wards of twenty beds each. On the first floor is the children's ward, already occupied by several little convalescents. The second story contains the women and children's wards. On the third story are additional quarters for the nurses who care for these wards, while the basement is devoted to special rooms for the isolation of doubtful cases. At the occasion of the opening, Maurice Rosenfeld announced that he would endow two beds at $500 each in the children's ward in the name of his two children.

REV. DR. MORAIS, who recently celebrated his 74th birthday, was presented by the students of the Jewish Theological Seminary of New York City with a handsomely executed crayon portrait of himself.

Digitized by Google

THE annual May festival of the Hebrew Ladies' Orphans' Aid Society of Baltimore, was held at the Hebrew Orphan Asylum on Sunday and Monday, May 30th and 31st.

THE quinquennial Convention of the Independent Order Free Sons of Israel will be held in the "Auditorium" in Chicago, Ill., on June 13th, and will be in session for probably a week. Delegates from all parts of the United States will be in attendance. Former Commissioner of Excise Julius Harburger, of the City of New York, is the Grand Master of the Order. The Order will celebrate its semi-centennial in the year 1899. It has nearly $800,000 in its reserve fund, and has paid about six million dollars for endowments.

JULIUS HARBURGER,
Grand Master Independent Order Free Sons of Israel.

THE fifty-ninth anniversary of the Hebrew Sunday-school Society and the twenty-first anniversary of the Rebecca Gratz Sewing School of Philadelphia, were observed recently with interesting exercises, at the Rodef Shalom Synagogue.

THE Buds of Charity, a society whose members are very young girls, gave $75 to the Jewish Orphans' Home of Chicago.

Digitized by Google

THE Progressive Literary Society, which is composed of boys about 12 years of age, recently donated $20 to the children's wards of the Michael Reese Hospital of Chicago and $10 to the Jewish Manual Training School of Chicago.

THE regular meeting of the board of officers of the Hebrew Education Society, of Philadelphia, was held recently at Touro Hall. The forty-ninth annual report has just appeared. It contains a half-tone picture of Baron de Hirsch. The permanent fund of the Society amounts to $22,775. There remains a mortgage on Touro Hall amounting to $9,000.

HON CARLOS M. STONE, Judge of the Criminal Branch of the Court of Common Pleas of Cleveland, delivered a lecture before the Y. M. H. A., of that city on "The Educational Qualifications of the American Citizen." The closing lecture of the season took place on Sunday evening, May 9th, at which time the Hon. Alfred W. Lamson, Judge of the Common Pleas Court, spoke on "The Relation of American Citizens to the Judiciary."

THE Committee of Arrangements for the coming Rabbinical Conference at Montreal, Canada, about a month ago sent out cards to a large number of persons, asking whether or not the addressee would attend the meeting to be held July 6th. From the number of affirmative replies received, there is every reason to believe that the Montreal Conference will be the most largely attended, by both rabbis and laymen, of any yet held.

MR. JOSEPH NATHAN ULMAN was awarded the second prize, $20, in the prize speaking contest by undergraduates of the Johns Hopkins University, Baltimore. His subject was "Arbitration as a Substitute for War."

THE Strouse Rabbinical Library of the Johns Hopkins University of Baltimore, was opened recently.

A CONGREGATION is to be organized by the Jewish community of Lake Charles, La.

THE Hebrew Reform Congregation of Minneapolis is to build a stone edifice.

"THE fortune in the lap of the future for the Jew will come from his anticipating the rise of skilled artisan, in the day when the labor-saving machine is displacing the multitude of workers, making the common laborer lag superfluous on the stage, and dispensing largely even with the middleman and factor. The trades and tech-

Digitized by Google

nical schools in several cities of the country are doing something, but not enough, in this direction. Latterly the feeling for self-preservation seems to be requiring of Jews that they become part and parcel of the community in all its varied interests. King Solomon exalted the artisan to the highest place in his court; to-day the law of supply and demand hits upon him skilled in the use of tools, as the one who will reap the highest rewards, perhaps the only ones, in the face of keen competition."—*Jewish Exponent.*

THE annual meeting of the members of the Jewish Orphan Home Association, of Chicago, was held at the Covenant Culture Hall recently. Mrs. Carrie L. Strauss, the president, conducted the meeting. The annual reports of the officers were read, showing that during the past year there had been a creditable increase in the home's surplus. The receipts were $6,992.26, with expenditures of $4,686.47. The home, which is occupying a leased building at Vernon Avenue and Thirty-fifth Street, has thirty-six inmates, sixteen of whom are girls. The association now has $35,678.80 in its surplus fund, and an effort will soon be made to build a permanent home. The officers were re-elected, as follows: Mrs. C. L. Strauss, president; Mrs. E. Rudolph, vice-president; Mrs. L. Newberger, recording secretary; Mrs. A. I. Radzinski, financial secretary; Mrs. M. Hecht, treasurer. The directors of the Home are Mrs. A. Yondorf, Mrs. J. Gutmann, Mrs. L. Friedlander, Mrs. E. C. Hamburger, Mrs. J. Riese, Mrs. B. Mandel, Mrs. L. Leopold Mrs. Felix Kahn, Mrs. B. Arnheim, Chas. H. Schwab, Adolf Kraus, J. H. Frank, Martin Emerich, Isaac Greensfelder, Leopold Mayer, M. Born, L. Weil, Louis M. Sturmer, M. Marx, I. Baumgartl, Leopold Bloom, I. Peiser, Rev. A. Norden.

AT a special meeting of the Cantors' Association of America, held recently at the vestry-rooms of Synagogue Zichron Ephraim, in New York City, the following officers were unanimously elected: President, H. Goldstein; First Vice-President, H. Newmark; Second Vice-President, M. Rogoff; Recording Secretary, H. Silverman; Financial Secretary, B. Hast; Treasurer, E. Kartschmaroff; Trustees, G. Hirsch, I. Schorr, M. Kohn, B. Rosenzweig, M. Lublinsky, L. Wolfson.

CONGREGATION "HAND IN HAND" will erect the first Jewish synagogue north of the Harlem river, New York City. They have purchased a plot of ground on 145th Street, between Willis and Brook Avenues, and will erect a handsome building, 50x90.

Digitized by Google

AMONG the bills recently passed by the legislature of the State of New York was one authorizing the City of New York to pay to Mount Sinai Hospital the sum not exceeding $35,000 annually.

REV. DR. GUSTAV GOTTHEIL, of Temple Emanu-El of New York, celebrated his seventieth birthday last week.

THERE are two Jews on the staff of the Governor of Illinois: Colonel Isaac Lesem, of Quincy, and Colonel Kozminski, of Chicago.

THE new temple of the Shearith Israel Congregation, of the City of New York, on Central Park West, was dedicated with appropriate services on May 19th.

MR. GEORGE W. OCHS, Mayor of Chattanooga, Tenn., presided at the recent convention of the National Municipal League, held in Louisville, Ky.

AT the concluding session of the ninety-ninth annual meeting of the Medical and Chirurgical Faculty, held at Baltimore, Dr. Joseph E. Gichner, physician to the Hebrew Benevolent Society, read a paper on the spread of tuberculosis among the Russian Jews of that city, and its prevention.

UNDER the auspices of the Jewish young ladies of Youngstown, O., a minstrel performance was given on May 27th, for the benefit of the new Mahoning Valley Hospital.

THE annual report of the Hebrew Orphan Asylum of Baltimore, Md., shows that during the past year the receipts had amounted to $11,768.25, and legacies for the memorial fund had been received amounting to $1,150. The expenditures were $13,892.84, leaving a deficit of $1,124.54. Of the above receipts, $1,621 was contributed by the Ladies' Orphan Aid Society. The following officers were re-elected: William Schloss, President; M. J. Oppenheimer, Vice-President; Theodore Rothschild, Secretary; William S. Rayner, Treasurer; Aaron Friedenwald, Eli Oppenheim, Leopold Strouse, David Ambach, Charles Adler, David Hutzler Edward H. Wise, Samuel J. Harman, Gerson Eiseman, L. K. Gutman, A. W. Rayner, Henry Sonneborn, Directors, and Rev. Samuel Freudenthal, Superintendent.

AT the annual meeting of the Keneseth Israel Congregation, of Philadelphia, reports were presented and officers elected as follows: President, Philip Lewin; Vice-President, Morris Newburger; Treasurer, Joseph Louchheim; Secretary. E. Braunschweig; Board members, Aaron Gans and Herman S. Friedman, other Board members

Digitized by Google

holding over. Three ladies were elected to membership on the Sehool Board. These are: Mrs. H. S. Friedman, Miss Gertrude Berg and Mrs. Sybil Krauskopf

THE Philadelphia Mercantile Club's entertainment for the benefit of the Jewish Seaside Home netted $600.

THE Alumni of the Hebrew Technical Institute, of New York City, held its fourth annual banquet and reunion recently, at the Tuxedo. There were present, besides friends of the Institute, graduates from every class, 1886 to 1897 inclusive. The class that is soon to graduate were the guests of honor.

AT the recent annual meeting of the Hebrew Benevolent and Orphan Asylum Society of New York following officers were elected: Emanuel Lehman, President; Henry Rice, Vice-President; A. Wolff, Treasurer, and Myer Stern, Secretary. The Board of Trustees for the ensuing year is composed of M. Tuska, Henry Newman, Henry S. Allen, Julian Nathan, Simon Schafer, Edward Lauterbach, Theodore Seligman, Alfred S. Heidelbach, James H. Hoffman, N. Necarsulmer, Louis Stern, Oscar S. Straus, Sigmund J. Bach, Solomon Moses, A. E. Goodhart, Moses Newborg, Sigmund Rosenwald, Ansel Weinberg, Max Ottinger and Theodore Obermayer. The President stated that the institution cares at present for 478 boys and 345 girls—a total of 823 as against 700 at same period last year. The health of the children is excellent. The Committee on Employment have recently placed four boys in the agricultural school at Woodbine to learn farming, several boys have been apprenticed as plumbers, others to furnace, grate and tile manufacturers, and one to architectural iron works. Two attend the City College, one Columbia College. One graduates this year from the Normal College, and three of the former inmates are at the Hebrew Union College in Cincinnati preparing for the ministry. Twelve of the pupils attend the Hebrew Technical Institute. The President stated that the society had appropriated $30,000 this year for the purposes of the United Hebrew Charities, instead of $25,000 as heretofore, because of the severe straits in which the Charities found itself. The receipts of the institution from all sources were $171,874.33, which included $36,490 from membership dues, $18,158.17 interest, $78,656.13 from the Comptroller, $18,044.40 from donations, legacies $4,026.22, and from rentals $11,429.07. The total outlays were $225,793.64, showing an excess above receipts of

Digitized by Google

$53,919,31. The outlay included $106,110.81 for maintenance, $30,000 for the United Hebrew Charities, $3,000 for the Hebrew Technical Institute, and $74,720.41 towards the new building.

THE Band and Cadet Corps of the Hebrew Orphan Asylum of New York took part in the recent parade dedicating the Grant Tomb. They made a most excellent exhibit.

THE new Temple at Little Rock, Ark., was recently dedicated with appropriate ceremonies. Among those who were present and delivered addresses were: Rev. Dr. I. M. Wise; Dr. M. Samfield of Memphis, Tenn.; Rev. Joseph Stolz, of Chicago; Rev. Becker, of Pine Bluff, Ark.; Rev. Max Moses, of Fort Smith, Ark. Governor Daniel Jones spoke as follows at the dedication:

"It is the first time I was ever in a Jewish house of worship, or heard a sermon by a Jewish priest. This is a most beautiful and magnificent house of worship, and the services are grand and inspiring. When I was asked to speak, I wondered why it should be so, being a Christian, no theologian, and not noted particularly for piety. Then I thought, the Hebrews are a law-abiding people, and this recognition of the state authorities is as it should be. The Jews have not suffered, but the world has suffered, from their persecutions, which have driven them about the world, with no fixed habitation. Here, however, they have assimilated with the people, own lands and build houses of worship. The Jews are noted for their devotion to the law. Why they should have been persecuted is inexplicable and astonishing. They have been known as the most charitable, always subservient to and upholding the law. Here they can worship God according to the dictates of their consciences, and retain their self-respect and the respect of mankind. The end of all worship is the same, and what difference, then, between Jew and Gentile, when they are conscientious? This temple is a fit offering to the Almighty God."

Mr. Charles Stifft is president of the congregation, and Dr. Rubinstein, rabbi.

AMONG the professors in the colleges of this country the following are members of the Jewish faith: Dr. Emil G. Hirsch (Semitics), University of Chicago; Prof. Morris Jastrow (Assyriology and Semitic languages), University of Pennsylvania; Prof. Gross, Harvard; Prof. Abraham Cohn (Mathematics), Dr. Wm. Rosenau (Semitics), Dr. Jacob H. Hollander (Economics), Prof. Maurice Bloomfield (Sanskrit and Comparative Philology), Johns Hopkins

Digitized by Google

University; Prof. Seligman (Economics), Columbia University; Prof. Richard Gottheil (Semitics), Columbia University; Prof. Voorsanger, University of California; Prof. Joseph Jastrow, University of Wisconsin; Prof. Adolph Cohn, Columbia University; Prof. Alfred J. Moses (Mineralogy), Columbia University; Dr. George L. Beer (Mediæval History), University of Columbia.

At the annual meeting of the Home for Aged and Infirm Hebrews, which was recently held in New York City, the following officers were elected: President, Simon Borg; Vice President, Mrs. Jacob Scholle; Treasurer, Charles Sternbach; trustees (for the term of three years)—Mrs. H. Gitterman, Mrs. P. Banner, Mrs. L. Lewisohn, Frederick Nathan, G. A. Goldsmith, Isaac Newton Spiegelberg; trustee (for the term of two years), A. Gutman. In his report President Borg said that the Home now sheltered 209 persons, of whom 92 are men and 117 are women. During the last year 33 men and 30 women were admitted, and ten men and ten women died. The number of patrons last year was 442; of members, 1,303, and of subscribers, 711. The books this year showed only 423 patrons, 1,278 members, and 680 subscribers. For the year 1896 bills aggregating $1,435 were returned unpaid. The report of the Treasurer shows that the income of the Home from patrons, members and subscribers was $26,787.50, while the expenditures, including interest, were $33,786.07, leaving a deficit of $6,998.57.

SIGISMUND SELIG ALBERT, aged sixteen years, son of Mr. Adolph Albert of Lancaster, Pa., has secured an appointment to West Point, being selected from twenty-seven competitors. He was appointed by Congressman Marriott Brosius, of the tenth (Lancaster) District.

THE Home for Aged and Infirm Israelites of St. Louis is to be enlarged.

AT a meeting of the East Side Jews of New York a proposition to send delegates to the Zionistic Congress to be held in Munich in August next was voted down by a decided majority after a number of patriotic speeches.

AT the last meeting of the Baltimore Rabbinical Association Rabbis Rosenau, Schanfarber and Szold, the committee appointed for that purpose, presented a plan for the establishment of a training school for Jewish Sabbath-school teachers, which was unanimously adopted.

Digitized by Google

THE Jewish Widows' and Orphans' Home of New Orleans received recently a check for $2,500, inclosed with a letter from Baroness de Hirsch. This is the second gift the above institution has received from the Baroness.

"THE Jews have been frequently accused by the anti-Semites as being unpatriotic and shirking their duty in times of war. These statements are erroneous, for there has never been a time in the history of Israel when her followers were not ever ready to defend the country of their adoption. According to the latest reports from Greece many Jewish citizens have entered the Grecian army and are among the bravest soldiers in King George's ranks. These brave patriots are ready to give up their life blood in defense of their country; and so it has ever been, no country has ever had a cause to complain of the lack of patriotism on the part of its Jewish citizens if statistics are to be relied upon, and we know of no safer or truer guide than these."—*The Jewish Review.*

ALBERT BONNHEIM and his wife, of Sacramento, Cal., have deposited with the County Recorder a deed of trust creating a memorial fund, the proceeds of which are to be used in assisting worthy boys and girls to receive an education by means of which they may become self-supporting. The fund is to be known as the Joseph Bonnheim Memorial Fund, and at present consists of $14,977.77.

DR. JACOB H. HOLLANDER of the Johns Hopkins University of Baltimore, has been appointed Secretary to the International Monetary Commission by President McKinley.

JUDGE BOOKSTAVER, of the Supreme Court of the State of New York, has approved of the certificate of incorporation of the Clara de Hirsch Home for Working Girls. The directors are Oscar S. Straus, Edmond E. Wise, Sarah Straus, Gabrielle Greeley Clendenin, Florentine Sutro, Frieda Warburg, Lisette L. Stern, Jennie R. Ickelheimer, Irene Kohns, Sarah Goldman, Rosa Abrahams, Settie Cohen and Emma Wasserman. The Baroness gave $200,000 for the erection of the buildings, and provided for a regular income of $1,000 per month for the institution.

THE Congregation Benai Abraham, of Washington Street, Newark, N. J., has purchased the corner of High Street and Thirteenth Avenue, for the purpose of building a new synagogue. This is the oldest orthodox congregation in Newark.

Digitized by Google

JUDGES BAXTER AND SEARLE of the District Court of Minnesota, handed down an important decision in what is known as the Avon school case, whereby the school district and its teacher are enjoined from using the school house to give religious instruction or to teach the Roman Catholic cathecism. The decision applies to all public schools in the state and to all religious creeds. The practice of teaching the catechism is held to be contrary to the constitutional guaranty of freedom of conscience. A similar decision was rendered lately by Judge Carpenter of the Supreme Court of Wisconsin.

Foreign.

ENGLAND.

BARONESS DE HIRSCH has contributed $5,000 towards the cost of building a Nursing Home in connection with Guy's Hospital, London, England, in memory of Baron de Hirsch, who died on April 21st, 1896.

THE Chief Rabbi H. Adler has prepared the programme for the celebration of the sixtieth anniversary of the Queen's reign, which takes place on Sunday, June 20th. He will deliver the sermon for the occasion at the Great Synagogue. The Lord Mayor has accepted an invitation to attend.

A NEW synagogue has just been erected at Cardiff, Wales.

THE opening of the Centenary Hall and new wings of the London Jews' Hospital and Orphan Asylum took place on May 3d. H. R. H. the Duke of Cambridge presided. The Rt. Hon. the Lord Mayor of London, Faudell Philips, accompanied by the Sheriffs of London, attended in state. There was a very large attendance and a handsome sum of money was contributed in addition to previous subscriptions.

NEGOTIATIONS are on foot for the amalgamation of Jews' College, London, and Montefiore College, Ramsgate. The new "Montefiore College," in that case, would be governed by a council, half of whose members are to be nominated by the authorities of the Portuguese Congregation (Bevis Marks)—although the Montefiore trustees provide only a third of the income. Dr. Adler is to continue to be President, with Sir Joseph Sebag Montefiore as Honorary President. Both pronunciations of Hebrew are to be permitted.

Digitized by Google

AUSTRIA.

HOFRATH DR. GRUENHUT, Professor of the University of Vienna, has been created by the Emperor a member of the House of Peers.

IN recognition of the long and valuable services rendered to the Austrian Legation, at Tangier, by Mr. Isaac Absensur, he has been created a Chevalier of the Order of Francis Joseph by the Emperor of Austria.

THE Jews in the new Austrian Reichsrath number 11. Five of them are representatives of Chambers of Commerce in various parts of the Empire, and the other six were directly elected by ordinary constituencies. One of the six, Hofrath Josef Kareis, was returned from tne Jewish quarter of Vienna. In the House of Peers there are three Jews, Julius Ritter von Gompertz, Baron Oppenheimer and Hofrath Professor Gruenhut.

DELEGATES of the principal Jewish communities in Austria have decided to form a Gemeindebund (Federation of the Congregations). The first act of the Gemeindebund will be to organize Jews in Austria.

HERR MOSES GARTENBERG, a large manufacturer, has determined to build in Drohobycz, at his own cost, a hospital fitted up according to the hygienic requirements of the time to commemorate the jubilee of the Emperor's reign. The institution will be handed over to the Jewish congregation. In 1881, when his Majesty completed forty years of his reign, Herr Gartenberg erected a hospital which cost him 100,000 florins.

FRANCE.

IT was announced on May 10th, in Paris, that Baroness Hirsch was the anonymous donor of the 937,500 francs ($187,500) received by the committee of the charity bazaar, the scene of the terrible fire recently. This sum, together with the proceeds of the first day's sale, 45,000 francs ($9,000), exactly equals the receipts of the bazaar in 1896, thus enabling the committee to distribute its funds to charitable purposes as before. The baroness, it is added, made this gift in order to commemorate the anniversary of the death of her husband, which occurred April 21st, 1896.

THE cosmopolitanism of France extends even to the seminary in Paris for the training of rabbis. This seminary is attended by fifteen students, of whom six are foreigners—viz., one Tunisian, one Russian, one Bulgarian, one Roumanian and two Turks.

Digitized by Google

In the list of members of the Supreme Statistical Council, which has just been reconstituted, the names of the following co-religionists appear: M. Edouard Millaud, Senator, (Vice-President) M. Alfred Neymarck and M. Rene Worms.

The brilliant novelist, Alphonse Daudet, writing to Dr. Herzl, in Vienna says: "When the Jewish State is founded, and if I am still able to get about, I will proceed thither and deliver lectures for you. Meanwhile, Passover is approaching, and I am going to eat unleavened cakes, which were one of the delicacies of my youth, and are known in the South under the name of *coudole*."

Colonel Aron, Director of Artillery at Lille, has been promoted to the grade of Commander of the Legion of Honor. He has seen forty-two years of service and took part in seven campaigns.

GERMANY.

The Empress Augusta Victoria gave 10,000 marks as a Passover gift to the Jewish Hospital for Incurables of Berlin, founded by Moritz Manheimer.

Geheimer Kommerzienrath Julius Schwabach, head partner of the banking firm of S. Bleichroeder, in Berlin, celebrated on April 17th his jubilee, having been fifty years in the business. Herr Schwabach is vigorous, bodily and mentally, cheerful and light-hearted. In 1868 Herr Schwabach became a member of the firm in Berlin, and since 1893, when Geheimer Kommerzienrath Gerson von Bleichroeder died, he has been the head of the firm.

To Herr Leopold Fischer belongs the credit of being the first Jew in Hanover elected to the Diet for the province. Since then the Municipal Council have elected him a Senator, a title also hitherto not held by a Hanoverian Jew.

Kommerzienrath Schwabach, who celebrated his jubilee in the firm of S. Bleichroeder, Berlin, has, it is reported, placed the munificent sum of 100,000 marks at the disposal of the German Empress. Out of this charitable gift the Empress has presented 10,000 marks to the hospital of the Jewish congregation in Berlin.

RUSSIA.

The house-owners of the town of Alushti (Southern Russia) have petitioned the Minister of the Interior to permit Jews to live in the town, at least during the summer months, as they were ruined by their expulsion. The requisition was signed by nearly all the owners in the town.

Digitized by Google

At the town of Kieff, an obstetric and gynecological branch has been added to the Jewish communal hospital, at the expense of Lev Israelovitch Brodski, a sugar manufacturer of that city. At the opening of the new wing, all the leading officials of the town were present, as well as many Professors of the St. Vladimir University, and numerous eminent citizens. Learned specialists declare that the arrangements and equipments of the newly-opened branch are fully representative of the latest scientific achievements. It rivals the best institutions of this kind in the chief cities of Europe. Mr Brodski has spent on the erection of this wing, which is for the present intended only for 32 beds, the sum of 80,000 roubles.

ITALY.

In the Italian chamber of deputies, which was dissolved a short time back, there were thirteen Jews. At the recent general election two of these members did not seek re-election; the other eleven went to the poll, and all were returned at the first ballot. A Jew who stood for the first time was also elected. The province of Padua sends seven members to parliament; three of them are Jews, including Signor Luigi Luzzatti, the minister of the treasury. One of the constituencies in Rome is represented by the advanced radical, Signor Barzilai. In the Senate there are six Jewish members.

BEQUESTS

Simon Wolf, of Ebn Ezra Lodge No. 47, of St. Louis, Mo., $1,000 to B'ne B'rith Orphan Asylum, Cleveland, O.

Late Aaron Halle, of Cleveland, $200 to Montefiore Home, and $100 to B'ne B'rith Jewish Orphan Asylum of Cleveland.

Estate of Morris Sickles, of Philadelphia, $142.50 to Jewish Hospital, Philadelphia.

Late John Marks, of Atlanta, Ga., $1,000 to Congregation Beth Israel of that city.

DONATIONS

Baroness de Hirsch, $2,500 to the Jewish Widows' and Orphans Home, New Orleans.

Maurice Rosenfeld, Chicago, $1000 to Michael Reese Hospital, Chicago, for endowment of two beds.

Baroness de Hirsch, $5,000 to Guy's Hospital, London, England.

Baroness de Hirsch, $187,500 to Charity Bazaar, Paris, France.

Julius and August Kuhn, $1,000 for the creation of funds for the poor Jews of Des Moines, Jowa.

Digitized by Google

Obituary.

DR. WILLIAM HERZBERG.

The delegates who attended the B'ne B'rith Convention at Cincinnati remember yet the the kind, genial, beaming face of Dr. William Herzberg, who had undertaken at his advanced age a voyage across the Atlantic to represent the Oriental lodges at that Convention. His health was not very robust then, but we little dreamed that he would be removed so soon from our midst. After a brief illness of two weeks he died at his home in Brussels, surrounded by his loving wife and children. Quiet and modest as he was, there burned in him the inspiration of the poet and the fire of the inspirited Jew. His career was a very eventful one. He was for a few years at the head of the Agricultural School at Jaffa and subsequently the Superintendent of the German Jewish Hospital at Jerusalem. During that time, he was induced by the late lamented Sigmund Simmel to interest himself in the Order of B'ne B'rith and to make propaganda for it. He formed the Jerushalayim Lodge and then other lodges, laboring with that zeal and enthusiasm which was the characteristic feature of his life. And after his departure from Jerusalem, he made various efforts in France and England to plant the flag of the Order there. He published one book, "The Jewish Family Papers," which made his name famous throughout Judaism. It is the best exposition of the principles and tenets of Judaism against all other religious systems. The book was also translated into English by the first Jewish Publication Society in this city. The Order loses a faithful and loyal worker, and Judaism a staunch champion. The fraternity mourns and sympathizes with the sorrowing family. At his grave the Grand Rabbi of Belgium, Rev. Armand Block drew a graphic picture of his life and his words will be appreciated by an audience larger than that assembled there. He said :

"Jewish science has suffered a great loss in the death of our honored brother, Dr. W. Herzberg. With him a man departs who had enjoyed a universal reputation in Judaism, and his name is honored on both sides of the Ocean. It found expression but very recently in the Jewish press all over the world on the occasion of his completing the seventieth year of his life. The reputation enjoyed by him and so honorable to him was due to the devotion evinced during a lifetime to all that pertained to Judaism. As

Digitized by Google

director of the Agricultural School at Jaffa, as founder and director of the Jewish Hospital in Jerusalem, as scholar and accomplished and elegant writer, Dr. Herzberg has rendered to Judaism the most distinguished services. He loved Judaism with deep, vibrating fiery devotion, and his whole strength was surrendered to a cause which he defended with success and with an elegance that placed his writings in the front rank of literary productions. The character and moral might of such men cannot be sufficiently honored, who are animated by such an absolute unselfishness, who surrender their life, as it were, to the cause which they love, having only one ambition, and that the triumph of the cause. Gradually they become entirely absorbed in the cause which they have placed upon their banner, regardless of the injuries to their material interests, and even the needs of existence. These heroes of idealism are in most cases insufficiently appreciated, or they live in the solitude of their dignity and modesty, in voluntary retirement, and leave behind them labors that await fruition, and sown fields that await the bloom of their plants and the harvest of which they can no longer enjoy, though some day later on they repay a thousandfold the trouble of garnering. Such was the changeful and disappointing fate of Dr. Herzberg.

"But our venerated friend was not discouraged. His attachment to Judaism, his love for science, his devotion to religion, animated him with the same breath of ecstacy, with the same readiness for the bringing of the needed sacrifice, to the day of his departure.

"He was still engaged in the elaboration of important productions, which death did not permit him to finish. In spite of his advanced age, he had planned travels in the cause of propaganda making, animated by his zeal for that Judaism of which he was such a faithful interpreter and so loyal a defender. His work, 'The Jewish Family Papers,' one of the best esteemed literary productions of our time, will certainly live to be treasured up by future generations as one of the most perspicuous elucidations of Judaism, and its author will be remembered with gratitude. But our tribute is not paid merely to the scholar, but also to the worthy, honest, good, modest and pious man who sympathized and felt with every suffering, with every sorrow, who practiced benevolence which far exceeded his modest competency. We entertained for him a deep respect, a loving admiration, and therefore his parting is mourned by us and the friends of Judaism."

H. HIRSCH, COLUMBUS, GA.

One of the best beloved members of District No. 5, Brother H. Hirsch, of Columbus, Ga., died during the past month. He was a devoted and zealous worker, and his speeches in the Grand Lodge were marked by great eloquence. It was quite remarkable that having been requested about a year since to deliver an address

Digitized by Google

in his lodge, the subject that almost sounds like the contemplation of his early gathering into the realm of eternity. His reflections were indeed so beautiful that they merit preservation. He said then :

In the selection of a theme to entertain or to instruct, an unlimited scope—innumerable subjects, humorous, didactic or what not, may have been simply a matter of choice; and under such conditions it might be pardonable in my turning from the matter of fact subjects, or occurrences of the day—and give a thought to an event in the life of "Man that meets oftimes with repugnance born of a horror of the unknown—"that bourne from whence no traveler returns"—a horror, which before calm philosophy should fade away like the fantastic shadows of a lingering twilight merging itself unnoticeably into the night—a night of unbroken rest—the sleep of he God and the just.

"Death is the commingling of eternity with time; in the death of a good man, eternity is seen looking through time," says some philosopher. An idle thought perhaps to the thoughtless, but. analyzed, it is a sermon itself. Here is a sublime axiom offered to the eye and heart, for it is natural to look with earnestness and interest to the future; to evolve from the dim and of times forgotten past and inquire what space in those years, of computed time this man with his activity may influence: what relation to the world of change and mortality which the earthly name life, he who is even now called to the immortals has borne and may bear.

It is not alone the Rabbins who assert that "Better is the day of death than the day of birth," for the astute and thoughtful essayist, Carlyle, in commenting upon Goethe's Life and Works, says: "The greatest epoch in a man's life is not always his death, yet for bystanders it is always the most noticeable." All other events are as points of transition—a transition from one visible condition to another visible; the day of death will distinguish them—they are as bridges over which the smooth unbroken highway into the valley of the beyond runs continuous as if no fretting, eddying, rushing waters ever existed there; a day of transition—a bridge—the keystone whereon half of the arch rests on invisibility—a transition out of the visible time into invisible eternity.

Such are thoughts that come unbidden as I give a thought to the past, a thought to those who have solved the mysteries of life, and have gone to their reward. Each and all of us have a tender thought, a tear, a sigh, or a vacant chair beside our hearth and these should be a reminder that life is brief and the unknown is a certainty. Hence the necessity to measure our efforts by the possibility of surrendering our trusts at a moment's notice —a trust whose holiest attributes are fidelity to God and our fellow-man.

Thus each and all of us can make life a memorable one for it is the conclusion that crowns the work, much more the irreversible conclusion wherein all is concluded—for there is no life so mean but death will make it yet more memorable.

Digitized by Google

PUBLISHERS' NOTES

REMARKABLE SUCCESS OF THE REGINA MUSIC BOX.—The statement embodied in the above head-lines is an indisputable fact. The success of the Regina Music Box is really remarkable, but not in any way surprising to those who are familiar with the policy and methods of the Regina Company.

In the first place this pioneer American music box was not put on the market untll it was a perfect instrument in every way, this result being attained at a great expenditure of money, time, and inventive genius. Secondly, when this point was reached a company was formed with unquestioned financial ability to make and market its product on the broadest commercial lines.

The motto of the Regina Company, from its inception, has been progression, and no opportunity has been lost to improve the quality of its product or increase its output.

The Regina has been placed with the leading houses in the trade, and its factors have employed every possible means to help the dealer in the sale of the instrument. Immense sums have been spent for this purpose in the employment of advertising mediums of the highest class reaching the public in all parts of the country.

There is probably not a high-class periodical in the United States which has not, at some time, contained an advertisement of the Regina Music Box, by all of which advertising the dealer is directly benefited, as the Regina Music Box Company are manufacturers pure and simple, and refer each of the thousands of inquiries resulting from such advertising to the nearest jobber in the section from which the inquiry comes

A MONEY MAKER FOR THE DEALER.

What better opportunity for profitable business could a dealer ask for than a music box of the highest quality, already made popular by wide-spread advertising at the manufacturers' expense, and sold at a reasonable price?

Another important point to be considered is the fact that a Regina, once sold, is a constant source of additional profit to the dealer. The purchaser of the instrument is always increasing his stock of tune sheets, and in a short time this business will be a source of larger revenue than the original profit on the box. Sheet-music stores thrive because pianos and other instruments are sold; and with a thousand boxes sold in one locality, one can easily see the large business to be done in tune sheets alone.

Tune sheets of all new popular airs are produced as soon as they are accepted as such by the public. In some of the large centres of Europe, concerns who handle tune sheets alone are getting handsome returns.

The sale of the Regina box is still in its infancy, as anyone who has studied the field, with its immense possibilities, can easily realize.

THE Iron Steamboat Company, the pleasantest, all-water route to the pleasure grounds of the Empire City, landing at the Iron Piers at

Digitized by Google

Coney Island, opened its season for 1897 on May 29th. The fleet, consisting of the steamers Sirius, Taurus, Cepheus, Cygnus, Cetus, Perseus and Pegasus will be despatched hourly from Piers foot of West 22d Street, and (New) No. 1, North River, every hour from 9 A. M. until 7 P. M., or as much oftener as the demands of travel may warrant.

The seaworthiness of these steamboats has been frequently proved, and constructed, as they are, of the best steel and iron with water-tight compartments, all danger of accident is removed as far as is possible.

The low rate of 25 cents for excursion tickets will prevail again this year.

CO-OPERATIVE HOUSEKEEPING.—One of the fairest dreams conjured up by Edward Bellamy in his popular book, "Looking Backward," and one which, in these days when servants are the mistresses, has a special attractiveness to every home maker, is co-operative housekeeping. To the complete building of this castle, in any more substantial material than air, is a long look ahead, but at least one or two solid blocks are even now ready for the foundation. It is claimed, and the claim is not disputed to our knowledge, that, in the manufacture of the well-known washing compound Pearline, chemical science, the most advanced mechanical appliances, and bold and sagacious business methods, are all co-operating in an eminently successful manner with the housekeeper in her difficult task of "keeping things clean." The best results, at the least outlay of time temper, and money—each one of the millions of packages of Pyle's Pearline sold every year is a practical demonstration of how to solve this difficult problem, in one direction at least.

FOOD VALUE OF COCOA.—The *Maryland Medical Journal* says: "Physicians have long recognized the valuable dietary properties of Cocoa. When obtained free from any admixture of foreign matter its nutrttive value cannot be over-estimated, combining as it does in proper proportion the essentials of a perfect food—carbohydrates, albuminoids, mineral matters and the active principle theobromine. The physiological effects of cocoa in certain constitutional derangements are well-known to practitioners in general, and when no violence is done to the chemical properties of the different components in the process of preparation a product at once comforting and nutritious is obtained. The wholesomeness and efficiency of the Walter Baker & Co.'s Cocoa is due to a peculiar process in its manufacture which preserves the theobromine and nutritive portion without the use of chemicals, and has more than three times the strength of other preparations mixed with starch, arrowroot or sugar. The long-standing reliability of this brand of cocoa enables physicians to prescribe it with thorough confidence in its highly valuable nutritive effects and full assurance of its purity and wholesomeness."

BEWARE OF IMPOSITION!—The attention of Fathers and Mothers is called to the fact that Castoria is put up and sold in one size bottles only, and not in any other form. It cannot be purchased in bulk. The wrapper around each original bottle of Castoria bears the fac-simile signature of CHAS. H. FLETCHER. All other are frauds. We caution the public against an unprincipled druggist who offers to refill our bottles with some preparation, representing it as Castoria, in order to enable him to make a few cents more profit, at the same time risking the health of children using such a preparation. Do not be imposed upon, but insist upon having Castoria, and see that the fac-simile signature of CHAS. H. FLETCHER is on the wrapper. We shall protect ourselves and the public at all hazards.

Digitized by Google

BRAUNSCHWEIGER MUMME AS A TONIC.—There comes a time in the experience of almost every one when there seems to be a "letting down" of the vital forces—a weakening of the digestion and the appearance of nervous trouble more or less complicated. Professionally the physician recognizes, and almost instinctively the sufferer knows, that medicine is not so much the requirement as a tonic—a food and medicine together. It is at such a time as this that a pure malt extract, like Braunschweiger Mumme, meets its mission and accomplishes grand results. Braunschweiger Mumme contains a greater amount of nutritious substance than any other malt extract on the market, and proves its inherent efficacy by the marvelous results it is accomplishing at the hands of the profession and by those who are steadily using it as a tonic—after having had it prescribed for them.

Full size bottle to address of any physician or medical institution, free of charge, except expressage, by writing the Braunschweiger Mumme, The Best Food-Medicine, Long Island Bottling Co., Brooklyn.

ARE YOU FAGGED OUT?—Is you brain overtaxed? This is the condition of a good many men and women in these high-pressure days. If this is your condition, try Crosby's Vitalized Phosphites which contain the elements which feed, nourish and sustain all bodily functions. This preparation, made from the phosphoid principle of the ox-brain and the germ of the wheat, has been used for thirty years, not only for the cure, but for the prevention of nervous exhaustion. A busy brain requires a nerve-sustaining element. Crosby's Vitalized Phosphites supplies this. Sold by druggists generally or sent by mail upon receipt of $1.00 by the F. Crosby Company, 56 West Twenty-fifth street, New York.

THERE is an annual hegira to Europe of people who use their vacation for the purpose of feasting their eyes on the wonderful mountain-sceneries of the Alps and of luxuriating in the hostelries of the watering and summering places. Few know that our own country affords natural sceneries and scenic formations much grander than any of the old world sights—as much grander as the Niagara waterfall is than that of the Rhine. And for the luxuries offered to the citizen who is spoiled by the luxuries which his own home affords, there are places that can not be surpassed. Those who wish to obtain an inkling of the enchantment that awaits them if they travel West need only take a trip on the Southern Pacific Railroad to California, and they will pass through a Paradise on earth. We can not attempt to convey an adequate description, but let the reader secure the magnificently illustrated book published by the Southern Railroad Co.—he need only to apply to Mr. L. W. Nutting, No. 4, Battery Place, N. Y.—and he will be delighted by the picturesque description of the Hotel del Monte, at Monterey, California, than which there is no grander, more magnificent, more charming spot on the face of the globe.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world, Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

STARVED TO DEATH in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food, *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Digitized by Google

THE MENORAH

Edited by M. ELLINGER

JANUARY, 1897.

CONTENTS:

I.	**From the Palestinian Academies.** By the Editor.	1
II.	**Events from Abroad.**	7
III.	**Something Else.** From the German of S. Kohn. .	9
IV.	**Manual Training and the Jews.** By Dr. Henry M. Leipziger.	14
V.	**Affairs of the Order.** . . . . Institution of Moravia Lodge No. 456.	25
VI.	**B'ne B'rith Notes.**	28
VII.	**Bequests.**	42
VIII.	**Donations.**	43
IX.	**Domestic Notes.**	44
X.	**Foreign Notes..**	52
XI.	**Publisher's Notes**	62

☞ *SPECIAL NOTICES*

All communications should be addressed THE MENORAH MONTHLY, Room 204, Temple Court Bernhard Midas, Business Manager.

Lodges receiving a copy of THE MENORAH with this paragraph marked, will understand thereby that it is the OFFICIAL COPY of the lodge subscribed for by the Executive Committee of the Order, and that it is to be kept in the archives of the lodge.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Persons desiring the return of their manuscript, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct Post Office Address.

Subscription Price for the United States (postage included) Three Dollars per annum. For Foreign countries (embraced in the Postal Union) Three Dollars and Fifty Cents.

SINGLE COPIES TWENTY-FIVE CENTS.

Secretaries will confer a favor by giving early information as to events transpiring in their Lodges or Communities affecting general interests.

THE MENORAH is represented by—

"Koelling and Klappenbach," 100-102 Randolph Street, Chicago Ill.,

H. W. Kastor & Son, Room 314, Union Trust Bldg., St. Louis, Mo.

Digitized by Google

BEARDSLEY'S SHREDDED CODFISH

The delicacy of the Beardsley Fish Balls, made from "Shredded Codfish," is fascinating, and the absence of odor or boiling in their preparation is both pleasing and appetizing.

There is only one "Shredded Codfish," — that's Beardsley's, — a delicious breakfast dish in 10 minutes for 10 cents.

Look for the RED BAND.

J. W. Beardsley's Sons, 180 West St., New York City.

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

HALL'S

Vegetable Sicilian

HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

Half a Cent

for a baby! The cost of the few drops of Ayer's Cherry Pectoral that will cure croup, whooping cough and any other cough, if administered in time is perhaps half a cent. It may prolong baby's life.

Half a Century

Digitized by Google

THE MENORAH

Edited by M. ELLINGER

MAY, 1897.

CONTENTS:

I. **The Jews of Modern Times.** By Prof. D. W. Marks. 257

II. **The Broken Pane.** By S. Gorden. . . . 272

III. **Mr. Bien's Journey to Europe.** By M. Ellinger. . 279

IV. **Affairs of the Order.**
District No. 8. 281

V. **B'ne B'rith Notes.** 283

VI. **Domestic Notes** 298

VII. **Foreign Notes** 308

VIII. **Literary.**
Sienkiewicz's Quo Vadis. 313
Jastrow on Talmudic Text. 314
Hamburger's Real-Encyclopedie . . . 315
Deinard's "Or Mayer." 315
Wolf on Major Noah. 315
The Zionist Congress 317

IX. **Publisher's Notes** 318

SPECIAL NOTICES

All communications should be addressed THE MENORAH MONTHLY, Room 204, Temple Court, Bernhard Midas, Business Manager.

Lodges receiving a copy of THE MENORAH with this paragraph marked, will understand thereby that it is the OFFICIAL COPY of the lodge subscribed for by the Executive Committee of the Order, and that it is to be kept in the archives of the lodge.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Persons desiring the return of their manuscript, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct Post Office Address.

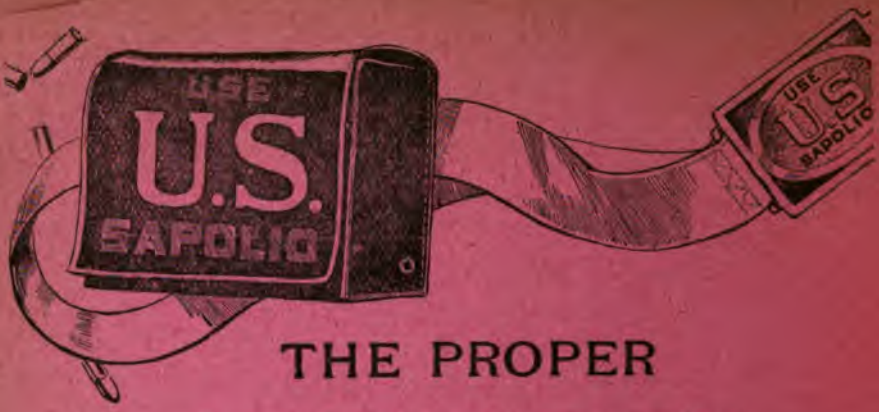
Subscription Price for the United States (postage included) Three Dollars per annum. For Foreign countries (embraced in the Postal Union) Three Dollars and Fifty Cents.

SINGLE COPIES TWENTY-FIVE CENTS.

Secretaries will confer a favor by giving early information as to events transpiring in their Lodges or Communities affecting general interests.

Digitized by Google

THE MENORAH is represented by—
"Koelling and Klappenbach," 100-102 Randolph Street, Chicago Ill.,
H. W. Kastor & Son, Room 314, Union Trust Bldg., St. Louis, Mo.



THE PROPER AMMUNITION

with which to resist dirt, is

SAPOLIO

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

HALL'S

Vegetable Sicilian

HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

Ayer's Sarsaparilla is

GOOD

for all diseases that have their origin in impure blood. It is

BETTER

than other sarsaparillas, better made, of better ingredients and by better methods. Its record of cures proclaims it the

BEST

Digitized by Google

THE MENORAH

Edited by M. ELLINGER

JUNE, 1897.

CONTENTS:

I.	**The Herzl-Nordau Movement.** By the Editor	321
II.	**The Jews of Modern Times.** By Prof. D. W. Marks	324
III.	**The Snake in the Bible.** By Zevi	340
IV.	**B'ne B'rith Notes**	343
V.	**Domestic Notes**	366
VI.	**Foreign Notes**	375
VII.	**Bequests**	378
VIII.	**Donations**	378
IX.	**Obituary**	
	Dr. William Herzberg	379
	H. Hirsch, Columbus, Ga.	380
X.	**Publisher's Notes**	382

☞ *SPECIAL NOTICES*

All communications should be addressed THE MENORAH MONTHLY, Room 204, Temple Court, Bernhard Midas, Business Manager.

Lodges receiving a copy of THE MENORAH with this paragraph marked, will understand thereby that it is the OFFICIAL COPY of the lodge subscribed for by the Executive Committee of the Order, and that it is to be kept in the archives of the lodge.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Persons desiring the return of their manuscript, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct Post Office Address.

Subscription Price for the United States (postage included) Three Dollars per annum. For Foreign countries (embraced in the Postal Union) Three Dollars and Fifty Cents.

SINGLE COPIES TWENTY-FIVE CENTS.

Secretaries will confer a favor by giving early information as to events transpiring in their Lodges or Communities affecting general interests.

THE MENORAH is represented by—

"Koelling and Klappenbach," 100-102 Randolph Street, Chicago Ill.,

H. W. Kantor & Son, Room 314 Union Trust Bldg., St. Louis, Mo.

Digitized by Google

If we could teach the
Indians
to USE **SAPOLIO**
it would quickly civilize them

Rae's Lucca Oil

The Perfection - -
- - of Olive Oil.

Received the following awards at the COLUMBIAN EXPOSITION
"For Purity, Sweetness, and Fine, Olive Flavor."
"For Excellence of the Product and Size of Manufacture."
GUARANTEED ABSOLUTELY PURE BY
Leghorn, Italy. Established 1836.

L. Rae & Co.

HALL'S
Vegetable Sicilian
HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

When you buy
Sarsaparilla
Ask for the best and you'll
Get Ayer's.
Ask for Ayer's and you'll get
The Best.

Digitized by Google

Vol. XXII
No. L

January, 1897

WITHDRAWN
SMITHSONIAN INSTITUTION

THE MENORAH MONTHLY

Devoted to Jewish Interests, Literature, Science and Art.

Official Organ of B'ne B'rith.

Founded by BENJAMIN F. PEIXOTTO

RELIGIOUS LIBERTY.

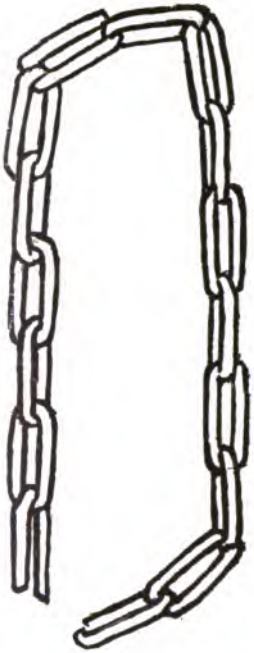
PUBLISHED BY

THE MENORAH PUBLISHING COMPANY

TEMPLE COURT, 5-9 Beekman Street, NEW YORK.

Digitized by Google

Broken Chain



THE family circle is never so happy after the chain is broken and a link taken. Some family chains are strong, others weak. Have you a good family history? Or is there a tendency to coughs, throat or bronchial troubles, weak lungs? Has a brother, sister, parent or near relative had consumption? Then your family chain is weak. Strengthen it. Take

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites. It makes rich blood, gives strength and vigor to weak lungs and run-down constitutions. With its aid the system throws off acute coughs and colds. It prevents the chain from breaking.

Shall we send you a book about this, free?

For sale by all druggists at 50 cts. and $1.00

SCOTT & BOWNE, New York

Digitized by Google

Vol. XXII
No. 2.

February, 1897

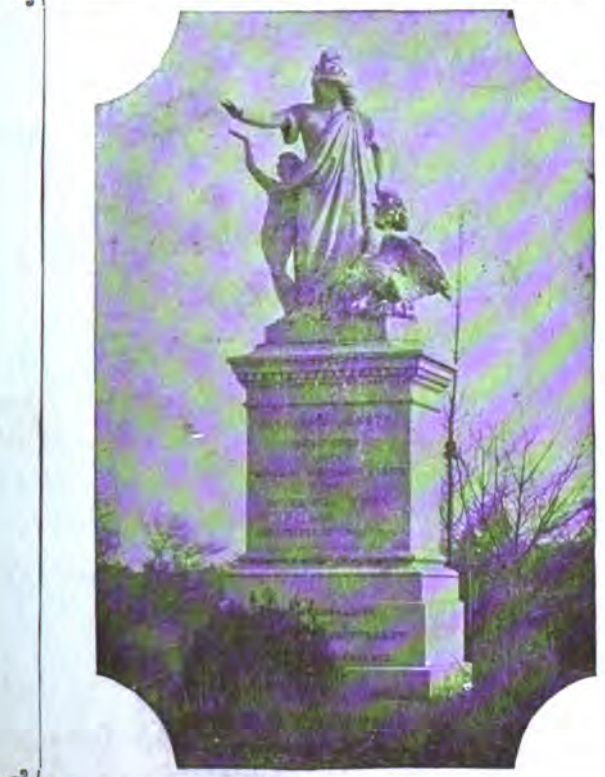
35:036
FEB 23 1897
SMITHSONIAN DEPOSIT
WITHDRAWN
SMITHSONIAN INSTITUTION

THE MENORAH MONTHLY

Devoted to Jewish Interests, Literature, Science and Art.

Official Organ of B'ne B'rith.

Founded by BENJAMIN F. PEIXOTTO



RELIGIOUS LIBERTY.

PUBLISHED BY

THE MENORAH PUBLISHING COMPANY,

TEMPLE COURT, 5-9 Beekman Street, NEW YORK.

Digitized by Google

All Children

That is, almost all children—are fond of Scott' Emulsion of Cod-liver Oil. They like its taste: they like it because it does them good and they have the feeling of growing stronger and better when taking it.

To most children any kind of fat food repels. And yet most children need fat, need a nourishment which contains fat in the form most easily digested and taken up by the system. Scott's Emulsion is for all these. In it the oil is broken up into little drops, so that the weakest digestion can deal with it, and, combined with the Hypophosphites of Lime and Soda, it not only furnishes the fat the system needs, but is a tonic which braces, builds up and strengthens. Thousands of cases have come to our knowledge where parents give their children Scott's Emulsion through the winter and spring months as a nourishing fat, just to keep them in an all-round healthy condition. For puny, sickly children and children of backward growth it is the one food-medicine.

And not for children alone. In all conditions of wasting or where there is loss of flesh or nerve power, it gives nourishment and strength by rapidly putting on flesh.

SCOTT & BOWNE, Chemists, New York

Digitized by Google

Vol. XXII
No. 5.

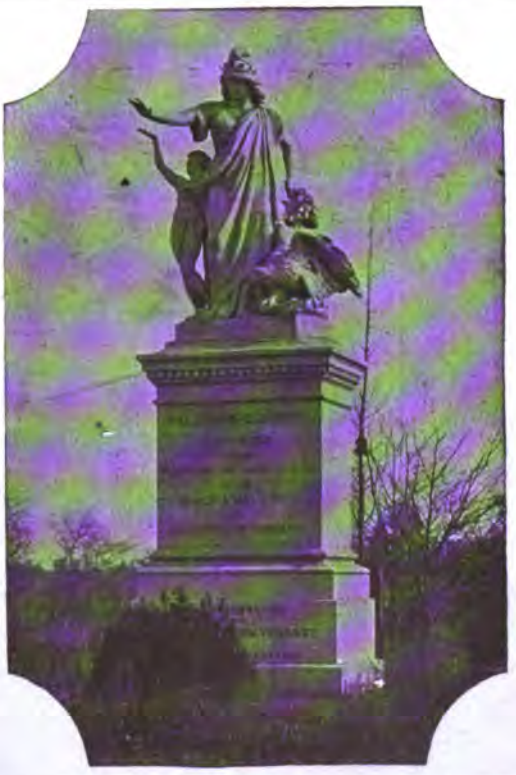
May, 1897

THE MENORAH MONTHLY

Devoted to Jewish Interests, Literature, Science and Art.

Official Organ of B'ne B'rith.

Founded by BENJAMIN F. PEIXOTTO



RELIGIOUS LIBERTY.

SMITHSONIAN INSTITUTION WITHDRAWN

PUBLISHED BY
THE MENORAH PUBLISHING COMPANY
TEMPLE COURT, 5-9 Beekman Street, NEW YORK.

Digitized by Google

Ride a
MONARCH
and Keep in front They beat Time
MONARCH CYCLE MFG CO
CHICAGO·NEWYORK·LONDON·
Send for Catalogues

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

This book should be returned to the Library on or before the last date stamped below.

A fine is incurred by retaining it beyond the specified time.

Please return promptly.

Digitized by Google

2044 105 332 753

Digitized by Google